English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

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Defects that permit a spouse to dissolve the marriage contract

The first question of Fatwa no. 9402

Q 1: a Muslim woman had an accident in her childhood which caused her to lose her virginity. Her marriage contract has been concluded but she has not consummated marriage yet. another woman had the same accident when she was a child and now many suitable suitors propose to her. What should both of them do? Should the married woman tell her husband before the consummation of marriage or keep it a secret? With regards to the woman who has not yet got married, should she keep it a secret so people may not think ill about her, especially that the accident happened in her childhood when she was not legally competent? Or is it considered cheating and treachery? Should she tell her suitors about the accident before concluding the contract?

A: There is no harm in the Shari`ah to keep it a secret, then if the husband asks her after the consummation of marriage, she should tell him the truth. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 9378

Q 4: The morning after the wedding, some people may ask the husband about his wife's

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virginity. They may ask him: Have you found your wife to be a virgin or not? Is it lawful for the husband to respond, especially when the questioner is one of his or her parents?

A: There should be no questions or answers in this regard. Rather, the means to it should be blocked to save the honor of Muslims. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12314

Q: i married a woman from another country, whose family said she was a 17-year-old virgin who had not slept with anyone before me, but whom i later found to be a 25-year-old non-virgin. I brought her with me to the Kingdom of Saudi Arabia and lived with her for four months, during which time I found no fault with her in anyway. Would you now please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) based on my question: Should I keep her with me or send her back to her country? If this would involve either a sin or goodness, please explain this to me. May Allah protect, support, and guide you!

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A: If your marriage with this woman was concluded with the permission of her Waliy (a legally accountable person acting for a woman seeking marriage), and the conditions and Rukns (essential elements) of the marriage contract were satisfied, and there was no prohibitive impediment to the marriage, the marriage is valid. What you mentioned in the question about her not being a virgin or older than the stipulated age does not invalidate the contract. If a dispute arises between you over this, you should refer it to the courts. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 12898

Q: i have been married to my cousin for three months. i thought that she was a virgin and paid her Mahr (mandatory gift to a bride from her groom) based on that. However, on the wedding night, it was a great shock to know that she was not a virgin. She told me that when she was thirteen years old, she fell down from the roof which caused her to lose her virginity. Her family who knew this fact well did not tell me the truth and deceived me. Out of fear of Allah, I did not falsely accuse her and agreed not to disclose this fact to anyone.

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I had sexual intercourse with her because of her insistence. Now, I dislike this woman whom I loved before. Could you please answer the following questions?

1- Is the marriage contract invalid as her Waliy (a legally accountable person acting for a woman seeking marriage) did not tell the truth and deceived me?

2- If this marriage is invalid, what is the ruling on having intercourse with her? Is it regarded as Zina (premarital sexual intercourse), if so, what should I do?

3- Is it permissible for me to divorce her as I can not bear living with her or her family?

A: If the Waliy (a legally accountable person acting for a woman seeking marriage) concluded the marriage in a lawful way, the marriage is valid. The contract is not canceled by discovering that the woman is not a virgin. Furthermore, having intercourse with her is not regarded as Zina. As for the divorce, it is permissible when necessary. The Mahr and all the post-divorce entitlements should be settled by the Shar`y Court. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13279

Q: I am an Indian Muslim. I married an Indian girl who was a Hindu. As I learned a lot from the teachings and debates of the remarkable scholar Sheikh Ahmad Deedat about methods of Da`wah, so I called her to Islam and she accepted. I married her fifteen days after her embracing Islam. I knew that she was thrown out from her family's house before I married her. She told me that her family did that because of her conversion. I married her in 25/3/1989, and I discovered that she is not a virgin. She argued that this happen during her playing sports, especially horseback riding. On my part, I forgave all that has happened in her past. The pregnancy tests showed that she is going to give birth on 4/10/1989, a matter that aroused suspicions among my family due to the unexpected time of giving birth. They treated her so badly, especially my step mother. They even deprived her from eating with them and then she was thrown out of the house. I took her to live in a room that is 1000 km away from our district. She gave birth on 17/10/1989 i.e. after six months and half or nine weeks from her pregnancy. My family refused to admit this child and his mother regardless of any possible excuses or reasons. She says that the baby is mine. I took her to six Hindu doctors including a friend of mine, to examine her.

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They all agreed that the baby was born after nine months, for if it was born after six months and half, it would have required placing him in the incubator for a month and not just three days as was the case. My family is pushing me hard to divorce her but I do not know what to do. Is this baby really my son? My wife has no one else but me. If I leave her, she may return to the false creed again and leave Islam. Moreover, the baby would not be raised according to the Islamic principles. What should I do to keep the mother and the baby attached to Islam? Kindly, give me your Fatwa in this regard.

A: the least duration for pregnancy is six months, Allah (Exalted be He) states: ﴾And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months﴿ and Also: ﴾and his weaning is in two years﴿ The two years equal twenty-four months. As such, there are six months left from the thirty months, and this is the minimum period for pregnancy. Hence, this baby is yours.

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The second question of Fatwa no. 6747

Q 2: According to the ruling of Islam, what should a man do if, before marriage, he finds out through medical examination and tests that he is barren?

A: First: He should marry as long as he is capable of affording dowry and marriage costs and is sexually potent. He should do so to act upon Sunnah, guard himself against adultery, cooperate with others in life matters, establish links with his potential in-laws, and the likes of such advantages of marriage. **Second:** The results of the medical tests and examinations which show that he is barren may not be correct. Supposing they are true, there may be treatment for barrenness such as medicine or other worldly reasons. Besides, Allah may cure you, Allah Willing, and this is not impossible for Allah to do. Allah cured the wife of prophet Zakariyya and she gave birth to Yahya (peace be with them both) in reply to his invocation and to honor him. Likewise, Sarah

gave birth to Is-haq (Isaac) for Ibrahim (Abraham), Allah's Close Friend (peace be upon them), regardless of their old age and the long duration of their wives' sterility. **Third:** A Muslim should resort to Allah and follow all worldly and spiritually means such as invocation, never despair of getting relief from Allah; because no one despairs of relief from Allah except the disbelieving people. He has to tell the truth to in-laws before concluding the marriage contract, for what is mentioned is one of the defects that permit a spouse to dissolve the contract of marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. (11540)

Q: is it permissible for me to marry a barren woman as i do not want to have offspring even when i'm wealthy? Please, answer me while taking it seriously. I hope that you will always be in the right and wise position.

A: The Islamic religion encouraged and exhorted marriage and having many children so as to increase the Ummah in number and protect the survival of the human species.

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Moreover, having righteous offspring indicates continuance of a Muslim's good deeds after death. To this effect, the prophet (peace be upon him) said: (Marry women who are very prolific and loving, for I shall outnumber the people by you on the Day of Resurrection.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa No. (8592)

Q 1: i am a sterile person and have no children. My wife however does not know about it as i told the physician not to tell her for fear that she would abandon me. Have i committed a sin for not telling her about my being sterile before marriage?

A: You have to repent to Allah and ask His forgiveness regarding the sin you committed by not telling her about the sterility you know you have. In fact, it is considered as cheating her. However, you may beg her pardon and soothe her so that she might accept to live with you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa No. (8497)

Q 3: i want to marry to be able to perfect my faith but i feel i am unable to have sexual intercourse properly; what is your advice?

A: We advise you to marry so that Allah might help you do it. If you manage to do it after marriage, it will be alright. Otherwise, you will have to divorce your wife unless she approves of living with you as such. However, if you know that you are totally impotent, you have to tell your fiancée about it, which if she accepts will be alright. Otherwise, you are not allowed to deceive her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20827

Q: if a young woman has a womb problem, or problems in menstruation that necessitate medical treatment, something that might delay pregnancy, should her fiancé be told about that?

A: If this problem is a contingent problem that can happen to other women but clears away, there is no need to tell him about it. Whereas, if this problem is not a contingent problem, rather an effective one that

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continues to persist during the engagement period, thereof, her guardian should tell her fiancé about it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19318

Q 2: I have two sisters, one of whom suffered from a psychological illness, but she has recovered now, praise be to Allah. However, she cannot stop taking medicine; she is going to take them for the rest of her life. My second sister suffers from rheumatism, and she takes an injection every month as advised by the doctors to control the disease, until she reaches the age of thirty-five. If a man proposes to either of them, should we tell him the truth about their illnesses? If we do not, are we considered sinful? Is this considered treachery that renders the contract nullified? Please advise. May Allah guide you.

A: a suitor must be informed of the illnesses that the bride suffers from if he does not know, so that he can make his decision wisely. This is according to the saying of the Prophet (peace be upon him), (A person who deceives us is not one of us (not a true Muslim).) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Marriage of disbelievers

The first question of Fatwa no. 784

Q1: A Christian woman who is married to a Christian man has embraced Islam but he has not accepted Islam yet. They are old now and no longer have sexual intercourse; is it permissible for her to remain with him or should the marriage contract be cancelled? How long should her `Iddah (woman's prescribed waiting period after divorce or widowhood) be? What is the ruling on the Mahr (mandatory gift to a bride from her groom)? Is it permissible for him to take her back if he embraces Islam?

A: If a Christian woman embraces Islam while married to a Christian man, the marriage contract becomes invalid, and she is to give back the Mahr she received. Allah (Exalted be He) states: ﴾then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (the disbelievers) that (amount of money) which they have spent [as their Mahr] to them.﴿ Accordingly, it is not permissible for her to remain with him, even if they are old and are no longer engaged in sexual intercourse. To be safe, she is to obsereve the three months `Iddah of a divorcee since she has passed the age of menstruation. Allah (Exalted be He) states: ﴾And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months﴿ However, if he embraces Islam, it is permissible for him to take her back with a new contract if her `Iddah has expired and she has not married another man. ﴾This is because the Prophet (peace be upon him) gave back his daughter

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Zaynab in marriage to her husband when he embraced Islam.﴿ few years after her, and she was not remarried at that time. May Allah grant us success. May peace be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 2351

Q 1: Here in Sri Lanka some Kafirs (disbelievers) have accepted Islam, especially Buddhists, but they stay married according to their former religions. One might be married to his niece and they have children. In such a case, we cannot separate them. What should we do?

A: If both spouses accept Islam together, and they are married in a way that is impermissible in Islam, they must be separated at once, such as a couple who accepts Islam while the wife is her husband's niece.

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In such a case, they must be forced to leave each other, as it is impermissible for a Muslim to marry his niece. This is according to Allah's saying (Exalted be He), ﴾Forbidden to you (for marriage) are: your mothers﴿ until His saying, ﴾your sister's daughters﴿ and similar cases. A man who accepts Islam while he is married to two sisters is asked to divorce one of them. This is according to what was narrated by Ahmad, Abu Dawud, Al-Tirmidhy and Al-Nasa'y, on the authority of Al-Dahhak ibn Fayruz, from his father that he said, ﴾When I embraced Islam, I was married to two sisters. The Prophet (peace be upon him) ordered me to divorce one of them.﴿ The wording of Al-Tirmidhy is ﴾choose either one of them that you wish.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (7139)

An Indonesian Christian woman who had come to Berlin, in West Germany, for a special task she is entrusted with by the government of Indonesia, converted to Islam. The woman belongs to an influential family which has good connections with President Suharto. Moreover, her husband is an official in the Indonesian Ministry of Defense and Security. In Sha'a Allah (If Allah wills), through her conversion to Islam, being an intellectual and influential woman, she will prove to be useful to Islam and Muslims. However, the dilemma is that her husband is a Christian bigot and thus she cannot declare her conversion to Islam. Until now, no one knows about her conversion except us (7 people only). Nevertheless, she intends to tell her husband and children about her conversion to Islam in her own way so that she can call them to Islam. Your Eminence Shaykh, I do not know what to do in this regard knowing that Allah prohibited that a Muslim woman be married to a non-Muslim man and that such a woman has to leave her husband immediately after her conversion to Islam. On account of her being a new convert to Islam, I do not think she can enforce such an Islamic ruling and I fear that she may go back to disbelief. Furthermore, she does not belong to an ordinary family. Had she belonged to an ordinary family, leaving the husband would have been easy. Therefore, I ask you about the issue and want, if possible, a fatwa from Shaykh Ibn Baz. May I postpone ordering her to leave her non-Muslim husband until her belief gets stronger? Or, what should I tell her?

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A: She has to tell her husband about her conversion to Islam and that she is now prohibited to be his wife until he embraces Islam. If he embraces Islam while she is in her `Iddah (waiting period), she will remain his wife without the need to contract marriage anew. However, if he converts to Islam after the `Iddah is over, he may marry her anew through a new marriage contract provided that she shows her consent and all Shar`y (Islamic legal) conditions are met. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa No. (18488)

Q 2: What is the ruling if a Christian woman whose husband is Christian converts to Islam and wants to marry a Muslim man? What is the Shar`y (Islamic legal) ruling on this?

A: If a woman married to a non-Muslim man converts to Islam, she is prohibited to be his wife and they should be separated. However, the elapse of her `Iddah (waiting period) has to be taken into consideration. If the `Iddah is over before he converts to Islam, a minor irrevocable divorce will take place as Allah (Exalted be He) said: ﴾then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴿ If he converts to Islam before the elapse of her `Iddah, she should return to him because the Prophet (peace be upon him)

returned Muhajir women (those immigrated from Makkah to Madinah) to their husbands who converted to Islam while the women were still in the `Iddah period. However, if he converts to Islam after the elapse of the `Iddah, he may marry her anew through a new marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (9023)

Q: what should a Christian man do if he wants to embrace Islam? There are controversial matters such as the fact that his marriage contract is based on his previous religion's rulings, he has a number of children and whether he has to be circumcised bearing in mind that he is 35 years old. What are the priority issues he should first be taught?

A: First: He has to know and understand the meaning of the Two Testimonies of Faith. He thus has to be taught that Jesus is Allah's servant and messenger. Moreover, the six pillars of faith have to be made clear to him as well as the other pillars of Islam each at its respective time. This should be based on the Hadith authentically reported on the authority of `Umar (may Allah be pleased with him) quoting the questions Jibril (Gabriel) asked the Prophet (peace be upon him) and the Hadith reported on the authority of Ibn `Abbas (may Allah be pleased with both of them) regarding sending Mu`adh to Yemen. **Second:** If a man and his wife convert to Islam together, their marital status will remain in effect on the basis of the previous marriage contract. The same applies to the case where a husband converts to Islam after his wife or vice versa. In both cases,

the previous marriage contract remains applicable. Likewise, if the husband converts to Islam while the wife, a chaste and free Jew or Christian woman, does not, their marriage contract will remain valid. Allah (Exalted be He) said: ﴾Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time﴿ ... the Ayah. **Third:** Their minor children will be judged to be Muslims. However, their mature children should be invited to Islam with the hope that they may accept. **Fourth:** Circumcision is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene) which Allah enjoined Muslims to perform. Thus, he should be circumcised unless he fears harming himself. Moreover, he should not be recommended to do so until he has firmer Islamic belief. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20663

Q: some women come to the office (of Da`wah (call to Allah)) seeking Islam, while they are still married

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to non-Muslims. It is known that the marriage of a Muslim woman to a Kafir (disbeliever) husband is prohibited. Should these women be informed of this before or after pronouncing the Shahadah (Testimony of Faith)? Especially that this ruling may lead to their hesitation in embracing Islam or backing away from it depending on when they are informed of this. What is the opinion of Shari`ah (Islamic law) on someone who says that a woman should not be informed of this until she becomes deeply attached to Islam, claiming that staying with a non-Muslim is Haram (prohibited), but her apostatizing from Islam or rejecting it is Kufr (disbelief), thus in this case, the greater evil is to be warded off by a lesser one represented in the staying of a Muslim woman with her kafir husband to ward off her apostasy or rejection of Islam. I hope that your Eminence would clarify the Shar`y (Islamically lawful) ruling in this case.

A: If a woman embraces Islam while her husband is a Kafir, it becomes impermissible for her to stay married to him, due to the Saying of Allah (Exalted be He): ﴾then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴿ Thus, she is to be informed that her 'Iddah (woman's prescribed waiting period after divorce or widowhood) starts from the time she embraces Islam, and if her husband embraces Islam during her `Iddah, she may return to him, but if the `Iddah expires while he is still a Kafir, their marriage would be abrogated and she will be lawful for another man, and Allah will facilitate good for her as He (Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

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This is a Shar`y ruling that should be clarified and applied, and should not be prevented lest she should apostatize. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18123

Q: Your Eminence, a woman phoned me from Lebanon. She told me that she was a Christian, but that Allah had opened her heart to Islam. She belongs to a religious family that is fanatical about its religion. The woman said that if her husband knew about her acceptance of Islam he would kill her in a terrible way. She has started to give up the symbols of her Christian faith, such as wearing a cross, wearing short dresses, and drinking Khamr (intoxicant). However, there are certain things that she is afraid to give up otherwise she will be killed, such as marital relations with her husband. The woman says that if she is driven out of her house, she will die, because she does not have anyone there that she can turn to after Allah. All the members of her family and the people in her village hate Islam with a vengeance. She is married and has three married daughters, who have stopped visiting her at her home, because

she has taken her cross off from around her neck; so how much worse it will be if they know about her Islam. The woman states that it is extremely difficult for her to perform Salah (Prayer), but she will try to combine two Salahs in secret when her husband and family are not around. Dear respected shaykh, how will she observe Sawm (Fasting) in Ramadan? The woman is suffering greatly and in deep trouble. She has two options, either to remain with them and return to Christianity or to abide by the teachings of Islam in secret, but she still has the problem of the marital relations with her husband; this is the major obstacle as she is afraid of being killed. Please, advise us and may Allah reward you well! This is an urgent matter. May Allah protect and guide you and benefit the Muslims through you!

A: It is not permissible for a Muslim woman to remain as the wife of a non-Muslim husband and it is not Halal (lawful) for her to have marital relations with him. Allah (Exalted be He) says (what means): ﴿They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴾ The woman in question should turn to Allah to relieve her distress, in the hope that He will provide for her a way out of her difficulty. Indeed, Allah is the All-Hearer, Ever-Near. She must try all the possible means she can to rid herself from her husband and her family by turning to one of the Islamic centers or the Mufty (Islamic scholar qualified to issue legal opinions) of Lebanon,

for one of them to take the necessary procedures to help her leave her husband and family and take her away from them. They must separate her from her husband. May Allah facilitate her affairs and dispel her distress. She must perform Salah regularly, even if she combines Zhuhr (Noon) and 'Asr (Afternoon) Prayers in the time of either of them, and Maghrib (Sunset) and 'Isha' (Night) Prayers in the time of either of them. She must also perform Sawm in Ramadan in secret, until Allah provides a way out of her troubles for her. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 17009

Q: I know a 24-year-old man who was Christian, but Allah guided him to do that which He loves and which pleases Him, and he embraced Islam in Egypt. He is an Egyptian and he has now left his parents, his wife, and his 3-year-old child, and traveled abroad in pursuit of a better future. However, he receives letters from his mother and sends her some money, saying that it is a way of maintaining the ties of kinship. Is it permissible for him to be in touch with and support his Christian mother, when he is Muslim? The brother also asks about returning to his wife, if she agrees and she accepts Islam. If he does, should there be a new marriage contract or is the contract

they first made sufficient? If she refuses to accept Islam, but agrees to live with him, is it permissible for a Muslim man to be married to a Christian woman? What is the consequence on the children, are they Christians or Muslims? He insists that he will marry a Muslim woman if his wife refuses to embrace Islam. We are trying to convince him to return to his wife for the sake of his child as they have now been separated, without a divorce, for four years. Please advise us and may Allah guide you and reward you with the best!

A: First: a son supporting his disbelieving mother is Wajib (obligatory); he has to be a good companion to her and be dutiful to her and maintain kind relations with her as far as he can. Allah (Exalted be He) says (what means): ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly﴿ ﴾The Prophet (peace be upon him) said to Asma' (may Allah be pleased with her), when she asked him about her mother, who came to visit her while still a Mushrik (one who associates others with Allah in His Divinity or worship), "Shall I keep good relations with her?" The Prophet (peace be upon him) said, "Yes, keep good relation with her."﴿ **Second:** If a husband embraces Islam and his wife does the same, they can continue with the same marriage contract as previously; they do not need to make a new one. **Third:** If the wife is a Christian who refuses to embrace Islam, it is permissible for the husband to stay with her, as the basic ruling is that it is permissible

for a Muslim man to marry a chaste woman of the People of the Book. **Fourth:** As for the children, they should follow the best religion of their parents. If one of the parents embraces Islam, the ruling is that all the minor children should become Muslims, as children follow the parent who has the best religion. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The second question of Fatwa no. 16654

Q 2: A Christian man accepted Islam and became a true Muslim, and his wife also accepted Islam with him. He studied the matters of religion thoroughly, learnt the Qur'an and mastered it. When the people saw his efforts in Islam, they took him as an Imam (the one who leads congregational Prayer). However, they doubt the validity of his leadership, as he has not renewed his marriage contract, having been married with a contract written according to Christian standards. Does Islam acknowledge the contracts that were written before it?

A: if a Kafir (disbeliever) and his wife accept islam, whether Christians or otherwise, they do not have to renew their marriage contract; their former contract is acknowledged.

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In the era of the Prophet (peace be upon him), the Kafirs and their wives used to accept Islam, and none of them was asked to renew their marriage contract. If the man is a true Muslim, there is no harm in offering Salah (Prayer) behind him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Mahr

The first question of Fatwa no. 3424

Q 1: what is the maximum and the minimum limits of Mahr (mandatory gift to a bride from her groom)? Is it Haram (prohibited) to increase it?

A: There is no evidence in the Qur'an or the Sunnah on the recommended amount of Mahr. Some of the evidence mentioned in the Qur'an allow the payment of a large Mahr, while others are general and include both large and small. The first type includes Allah's saying (Exalted be He), ﴾But if you intend to replace a wife by another and you have given one of them a Qintâr (of gold i.e. a great amount as Mahr) take not the least bit of it back﴿ The

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other type include Allah's saying (Exalted be He), ﴾Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.﴿ and Allah's saying, ﴾Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends.﴿ The word "Mahr" is general and applies to both large and small sums of money. As for the evidence that is mentioned in the Sunnah, there are different situations in which there was great discrepancy in the Mahr, such as the Mahr of the Prophet's wives and daughters (may Allah be pleased with them), and the Mahr of the Sahabah's (Companions of the Prophet) wives (may Allah be pleased with them). Some of them were married by what the man had memorized of the Qur'an,

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a pair of shoes, the weight of a stone of gold, or four Uqiyyahs (1 Uqiyyah = 40 Dirhams of silver = 119 grams). If you want to read more, you can refer to the two Sahih (authentic) Books of Hadith, the four Sunan (Hadith compilations classified by jurisprudential themes) and others. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 1275

Q 3: a man who believes in the Oneness of allah gave his beautiful daughters in marriage without receiving a Mahr (mandatory gift to a bride from her groom). He did not even receive clothing, money or anything else. Is this marriage valid?

A: Mahr is a prerequisite for marriage. The texts of Qur'an and Sunnah and Ijma` (consensus of scholars) indicate that it is required and obligatory. Allah (Exalted be He) says, ﴾And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart﴿ which means: give them their dower out of free will according to the obligation prescribed on you by marrying them. Allah (Exalted be He) also says,

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﴾All others are lawful, provided you seek (them in marriage) with Mahr (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you.﴿ It was authentically narrated that ﴾a woman came to the Messenger of Allah (peace be upon him) to offer herself to him (in marriage). A man asked the Prophet to marry her as the Prophet had no need of her. The Prophet demanded from this man to give her Mahr. The man was too poor to give her anything. The Prophet said: "Look for something, even if it is a ring of iron."﴿ Then he searched but he could not find anything. The Messenger of Allah (peace be upon him) refused to give this woman in marriage to this man unless he gave her something beneficial to her. The Prophet eventually gave her to him in marriage in return for what he had memorized of the Qur'an. The scholars unanimously agree that a Mahr is an essential prerequisite for marriage and it is not permissible for anyone to marry a woman from her Waliy without naming the Mahr. If a man marries a woman without stating the Mahr, some scholars said that the marriage is invalid and others said that marriage is valid but the condition is Batil (null and void). Moreover, the bride is entitled to a Mahr equal to that of her peers when the marriage is consummated or her husband dies. The preponderant view is the second opinion.

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Allah (Exalted be He) says, ﴾There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bridal-money given by the husband to his wife at the time of marriage).﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1225

Q: a man married a woman promising to give her a golden anklet, two camels, and two rings as Mahr (mandatory gift to a bride from her groom). Then his wife died. He says that the value of these golden items has changed. Should he pay their value according to their price at the time of concluding the contract or according to today's price?

A: If the reality is as mentioned, that he promised to give his wife golden anklets, two camels and two rings, he must fulfill the promise regardless of the value of these items before or after the time of fulfillment. He has to hand them to the rightful inheritors of his wife or to their authorized agents. If they agreed upon estimating the value justly according to today's price, there is no harm in that.

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The first question of Fatwa no. 21003

Q 1: A man here in Kashmir has to spend huge sums of money on his daughter's wedding; he has to give gifts, home appliances, and a car or a refrigerator, for example, to the groom, based on what they ask for. These have become almost a custom. The father also has to willingly give him jewelry and expensive clothes sometimes, and bear the costs of the wedding, which can amount to hundreds of thousands of Rupees. This man may also face problems if he does not offer these requirements, as engagement or marriage break-up. The question is: can the money spent on a daughter's wedding be deducted from her share in the inheritance, and is it lawful for a woman's share in inheritance to be relinquished?

A: In marriage contract, it is obligatory for the Mahr (mandatory gift to a bride from her groom) to be paid by the husband, as Allah addresses husbands saying: ﴾And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).﴿

Allah also says: ﴾so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed﴿ Anything paid by the bride's family to their daughter's groom comes under the heading of gifts to incline his heart to her, and it is not an obligation. It is not permissible to calculate this expenditure as part of her inheritance from the testator who paid for these gifts when he dies, unless she willingly agrees to it, according to the saying of the Prophet (peace be upon him), ﴾"The property of a Muslim is not Halal (lawful), unless they give it willingly."﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6029

Q: is it permissible for a person to give a copy of the Qur'an as a Mahr (mandatory gift to a bride from her groom) to his wife? What should be done if he divorces her in this case?

A: First: It is permissible for the person to make teaching the Qur'an to a woman her Mahr (mandatory gift to a bride from her groom) at the time of concluding the marriage contract if he does not have money. It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of

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Sahl ibn Sa`d (may Allah be pleased with him) that: (A woman came to the Messenger of Allah (peace be upon him) and said: O Messenger of Allah! I have given myself to you. She stood for a long time, and then a man stood and said: O Messenger of Allah! Give her to me in marriage if you have no need for her. The Messenger of Allah (peace be upon him) said: Do you have anything to give her as a dowry? He said: I possess only this lower garment of mine. The Messenger of Allah (peace be upon him) said: If you give it to her you will not have a garment to wear so look for something else. He said: I have nothing else. He (peace be upon him) said: Look for something else even if it is an iron ring. He searched, and found that he had nothing. Then, the Messenger of Allah (peace be upon him) said: I have married her to you for what you memorize of the Qur'an.) Agreed upon by Al-Bukhari and Muslim. Also it is permissible for a man to give a copy of the Qur'an as Mahr to his potential wife; because a copy of the Qur'an can be purchased and sold according to the soundest of scholars' views. **Second:** If the spouses get divorced before the husband gives his wife the Mahr he promised her as written in the marriage contract, she will have the right to claim half of the Mahr if he divorces her before the consummation of the marriage and the entire Mahr if divorce occurs after the consummation of marriage unless she gives up her right in one or both cases. They may also agree upon a permissible compensation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 21039

Q 2: I wish that Allah blesses me with performing `Umrah (lesser pilgrimage) or Hajj. Since the financial conditions of my family do not allow me to perform Hajj or `Umrah, I had an idea; namely to stipulate for the man who may propose to me and whom I hope will be a righteous man to make my Mahr (mandatory gift to a bride from her groom) enough money to allow me to perform `Umrah if possible. Is this condition against any of the rulings of the Shari`ah pertinent to marriage?

A: There is no harm if you stipulate for the potential husband to make your Mahr enough for your performance of `Umrah. It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that: (The Prophet (peace be upon him) gave a woman in marriage to a man for what he memorizes of the Qur'an.) May Allah bless you with a righteous husband and bless us and you with adherence to the Truth; truly Allah is All-Hearing, Close and Answering invocations! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6511

Q: according to the traditions of Muslims in India, when contracting a marriage the bride's family presents a large sum of money to the bridegroom's family. This causes a lot of problems; for example young men find it difficult to choose

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the right wife, as the families of brides who may not seem suitable enticingly pay large amounts of money. Besides, poor Muslim families find themselves obliged to borrow money in order to marry their mature daughters. This hinders the Muslims' progress in this state. In the state of Kerala, there are many Islamic societies, but none of them care about this matter. I hope you will clarify this question in the light of the Islamic creed. If this tradition violates the Shari`ah, I hope you will point this out.

A: When contracting a marriage the woman should receive Mahr (mandatory gift to a bride from her groom) that is payable by the husband on the spot or deferred, whether it is little or much. Allah (Exalted be He) says, ﴾so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.﴿ ﴾It was narrated also that a woman presented herself to the Prophet (for marriage), then a man told him, "If you are not in need of her then marry her to me." He (peace be upon him) asked, "Is there anything with you (which you can give as a dower)?" He said, "No, Messenger of Allah, by Allah I have nothing." Thereupon Allah's Messenger (peace be upon him) said, "Go to your people (family)

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and see if you can find something." He went and returned and said, "By Allah, I have found nothing." The Messenger of Allah (peace be upon him) said, "See even if it is an iron ring."﴿ If the bride's family give the bridegroom some money before or after contracting the marriage, in pursuit of their daughter's happiness and to ensure the bridegroom will be kind and compassionate to her, there is nothing wrong in doing this, for this is a way of doing good, and cooperating upon guarding from fornication. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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First and third questions of Fatwa no. 8875

Q 1: What is ruling on the so called Qa'ymah (list) of all house items, whether bought by the groom or anyone else that is attached to the marriage contract? It is noteworthy that such a Qa'ymah is claimed to be among the public interests especially in this age with the spread of fraud, and that it is a similar document to the marriage contract itself.

A: If the matter is exactly as what is mentioned in the question, there is no impediment to include such a Qa'ymah with the document of the contract of marriage. Both the bride and the groom may sign it to define for sure what the husband has bought in case that a dispute between the two sides arises and a Khul` (divorce initiated by a wife for a consideration) is to take place. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 3: is the groom responsible for meeting all the marriage requirements alone? is the bride's family allowed to impose conditions concerning these requirements?

A: The basic ruling is that it is obligatory upon the groom to pay Mahr (mandatory gift to a bride from her groom) to the bride. They should mutually agree to state its amount. If any excess is needed, it should be settled according to mutual agreement. It is noteworthy that the agreement should conform to the purified Shar` (Law) as the Prophet (peace be upon him) said, (The Muslims are bound by their conditions.) He also said, (The conditions which are most deserving of fulfillment are those by means of which sexual intimacy becomes permissible for you.) May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 10675

Q: Please be advised that I am a young man about to graduate. I proposed to a girl six months ago, and her father agreed to our marriage. I agreed with them to pay her 100,000 Rupees as Mahr (mandatory gift to a bride from her groom). Our customs are that the mentioned sum of money is written in the contract, but only half of it is paid in the form of jewels and clothes. Due to my

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financial situation, I do not have this sum of money, so I cannot pay it. I have read in some books that if a man marries while owing part of the Mahr (mandatory gift to a bride from her groom), while he does not intend to pay it, he will be resurrected on the Day of Judgment as an adulterer. Please advise concerning the following:

First,

is this Hadith Sahih (authentic)?

Second,

if it is Sahih, what should I do? Should I break the engagement or continue? Please note, that the marriage has not yet taken place.

Third,

given the situation, does the previously-mentioned Hadith apply to my case?

Please advise. May Allah guide you.

A: First, it was mentioned by Al-Mundhiry in his book entitled "Al-Targhib wal-Tarhib", on the authority of Suhayb Al-Khayr (may Allah be pleased with him) that he said, "The Messenger of Allah (peace be upon him) said, ﴾Any man who marries a woman while he intends not to give her part of the Mahr will die as an adulterer. Any man who buys an item while he intends not to give the seller part of its price will die as a traitor, and traitors are in Hellfire.﴿

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Narrated by Al-Tabarany in his book entitled "Al-Kabir". Al-Mudhiry said that its Sanad (chain of narrators) includes `Amr ibn Dinar who is Matruk (a narrator whose transmission of Hadith was discarded due to unreliability). Thus, the Hadith is considered Da`if (weak). **Second,** Mahr is one of the wife's rights that should be fulfilled, according to Allah's saying (Exalted be He), ﴾And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).﴿ **Third,** if you intend to pay her Mahr and the rest of her rights later, you may continue and marry her. May Allah guide you in your marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 10618

Q 3: I am poor and cannot afford marriage. a man offered to give me his daughter in marriage provided that I work for him for a one month period, and this shall be her Mahr (dowry to a bride from the groom).

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The man's daughter agreed to this offer, is this permissible in Islam? Could this be a valid marriage?

A: If the matter is as mentioned, it is permissible to work for this man for one month and consider this the Mahr for his daughter; and the marriage would be valid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa no. 12354

Q 1: I married one of my daughters to a man whom I did not ask to pay a mahr (mandatory gift to a bride from her groom). One year after their marriage my son-in-law gave me a Toyota (car) though I did not ask him to do so. What is the ruling on this?

A: It is permissible for you to take the car from your son-in-law. If he gave it to you as a Mahr, it should go to your daughter. However, if he gave it to you as a gift; you may take it for yourself but your son-in-law has to pay a proper Mahr to your daughter if he did not do so at the time of the conclusion of the marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 20229

Q 3: is there a certain limit for a woman's Sadaq (Mahr, dowry to a bride from the groom)? What is meant by the phrase "the easiest in their dower" mentioned in the honorable Hadith?

A: A Woman's Sadaq has no definite limit. Whatever is permissible to own, whether a large or small amount, is permissible to be given as a Sadaq for women. As for the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: ﴾The most blessed marriage is the easiest in costs and dowry.﴿ Related by Ahmad, it means that paying the dowry should be made easy. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 17332

Q 4: is it permissible to marry with a small amount of Mahr (mandatory gift to a bride from her groom), such as a ring?

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A: There is no minimum or maximum limit for Mahr. It might be a ring, its value or more. However, it is impermissible to exaggerate in the value of Mahr, as it leads to many evils. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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getting into debt to afford Mahr (mandatory gift to a bride from her groom)

Fatwa no. 10322

Q: I intend to marry but I do not have enough money to pay for the marriage expenses. I am a student in the secondary stage and going to join university this year. Is it permissible for me to borrow some money for marriage? It should be noted that I have the intention to repay this debt after I graduate from university.

A: There is no harm in a man, who can not afford the expenses of marriage, to borrow some money or get a loan through legal means as long as he has the intention to repay his debt.

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The second question of Fatwa no. 21493

Q 2: i got engaged to a young woman, and our engagement lasted for a long time, but i cannot marry her due to financial reasons. Can i break this engagement? Given that if I do this, it is very difficult for her to remarry, according to our customs in Sudan. What should I do?

A: If the situation is as you mentioned, you should explain the situation to her father. He might agree to wait for another period of time or agree to take a small amount of Mahr (mandatory gift to a bride from her groom) from you and delay the rest of it to a later time. If all this is not possible, you can leave her, according to Allah's saying (Exalted be He), ﴾Allâh burdens not a person beyond his scope.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 17660

Q 1:

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is it permissible for a Muslim man to borrow money to marry?

A: If he fears Fitnah (temptation) because he is unmarried, he is allowed to borrow money to marry. If not, it is better to be patient and wait until he can afford it without borrowing. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

agreeing on specifying the amount of the Mahr

Fatwa no. 11252

Q: We are a tribe in the south of the Kingdom of Saudi Arabia. Some people were so ignorant that they used to fight and dispute, to the extent that even brothers do not visit each other, even on the days of the `Eid (Feast). However, with Allah's Favor, and thanks to the encouragement of their sons to love each other and do good, they agreed to become united and consult each other. Having reconciled,

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they decided to hold a meeting in one of their houses to discuss some matters. The meeting was held after the attendance of the majority, and they agreed upon the following:

First,

The Mahr (mandatory gift to a bride from her groom) should be 30,000 Riyals for a virgin, and less than that for a previously-married woman. Walimah (wedding dinner) should be served according to the need, with a maximum limit of four slaughtered animals.

Second,

Quitting their previous customs at the time of death; they used to slaughter animals and feed everyone. Now they only offer condolences for three days without slaughtering animals, and there is no harm in giving a Sadaqah (voluntary charity) after three days.

Third,

They have agreed to raise a fund, such that each one pays fifty Riyals every month, in case an emergency happens, such as an accident that occurs to one of the tribe or is caused by one of them, that results in deaths or injuries. In such a case, the damages are paid from the fund. In case it is not enough to pay the damages, the rest is paid by the tribe in installments. However, if the dead or the injured is one of the members of the tribe, it is their own business; they can either forgive or accept the damages. If a fight erupts between one of the members of the tribe and another person, and blood is shed, indemnity is paid from the fund after making attempts to solve the conflicts.

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If the fight is between two members of the tribe, they have to forgive each other. If someone's house is set on fire, people help him and give him a sum of money to find shelter for himself. What is the opinion of Your Eminence on such matters? Please advise, may Allah reward you.

A: The mentioned items agreed upon by the members of the tribe are all valid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14044

Q: a young Muslim man wants to marry. He has brothers who offer to help him with most of the marriage expenses. Is it permissible for him to take this money? It should be noted that his brothers observe performing all the obligatory Prayers in their due times except for Fajr (Dawn) Prayer. They usually offer it after its due time. I advised them many times and told them about the danger of doing so.

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But they make excuses for this, and say that they cannot get up early to perform Salah while they get up when it has to do with their worldly works. Is it permissible to take their money to pay for the costs of marriage? It is worth mentioning that this money will be given as a gift and not a debt.

A: You have to continue giving your brothers advice with regards to performing Fajr (Dawn) Prayer in its due time. They have to resort to the means that help them do this and there is no harm in you accepting the sum of money they give you to help you to pay for the marriage costs if you need it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14571

Q: I am a young man who desires to marry during this year's summer holiday; if Allah wills and grants me success to do so. However, there is an old agreement between the people of our tribe reading as follows: "All members of the tribe agree that when any one of the tribe's young men wants to marry, all those who have married before should pay a sum of five hundred riyal as to help therewith the young man who intends to marry. The latter, in turn, has to participate in the future with all the other married members of the tribe and pay the same sum for the first one who is to marry after him and so on."

Thus all members of the tribe continue to pay the concerned sum to all young men who belong to the same tribe and desire to marry. It may be worth mentioning that some of those who receive such help may be careless with regard to the performance of Salah (Prayer), may not perform Fajr (Dawn) Prayer in the Masjid (mosque), and may be committing non-Islamic practices such as Isbal (lowering their garments), cutting the beard, and smoking. Moreover, some of them may spend the concerned sum on hiring a big wedding hall and a female tambourine player for ladies who charges two thousand riyals for this. The foregoing results in committing some Munkars (things or acts which are unacceptable or disapproved of by Islamic law and Muslims of sound intellect) such as the entry of the groom along with his bride to the lady's place etc. My question is whether it is permissible for me to receive this sum to spend it on some of my marriage expenses which are legally permitted? It may be worth mentioning that if I take this sum from them, I will participate with them in the future according to the agreement on helping young men desiring to marry and some of them may commit impermissible things as mentioned above. On the other hand, what do I have to do so that such an agreement will continue and the tribe remains united? I am waiting to receive your Fatwa and guidance as soon as possible. May Allah grant you success and help you to always act righteously.

A: If the matter is exactly as what is mentioned in the question, it is impermissible for you to receive such financial help. However, it is permissible for anyone to help their brother, relative, or anyone else without the condition that the other side gives him the same.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 4086

Q 5: What is the ruling on a husband taking provisions from his father-in-law for marrying his daughter?

A: This is permissible, and it is prescribed that the husband should designate the woman's Mahr (mandatory gift to a bride from her groom) at the time of concluding the marriage contract, even if it is a small amount. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 3582

Q 1: i witnessed the contracting of a marriage by a Ma'dhun (marriage registrant). When he asked the bride's Waliy (a legally accountable person acting for a woman seeking marriage) about the Mahr (mandatory gift to a bride from her groom) to record it in the marriage contract document, the Waliy said that they were relatives and there were no conditions between them, and asked him to contract the marriage based on what they had mutually agreed on. The contract was concluded based on what they had agreed on. What is the religious opinion on the lawfulness of this contract?

A: The contract is valid. It is not a condition of the contract that an amount of money has to be recorded in it. It suffices for the groom and the Waliy to agree on the amount, even if it is not mentioned at the time of concluding the contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10934

Q: Allah, the Most Truthful (Exalted be He), says: (And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart) **Muslim scholars say that Mahr is one of the conditions of marriage, without which a marriage contract is not valid. The minimum amount of Mahr is one quarter of a Dinar (old Arab coin that equals 2.975 grams of gold). Please tell me what this amount is in US dollars, and may Allah grant you success!**

A: Recording the Mahr is not one of the conditions of concluding a marriage contract. If someone concludes a marriage contract without recording the Mahr, the contract will still be valid. A woman should receive an amount of Mahr similar to what is given to women within her social class and this has no minimum. Any amount that can be considered of value is a valid Mahr, according to the most authentic opinion of scholars. It is related in a Hadith reported on the authority of Sahl ibn Sa`d (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said, ("Give her anything, even if it is only an iron ring.")

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

permissibility of delaying the Mahr or part of it

Fatwa no. 4907

Q: A widespread practice these days is that when a man gives his daughter or sister in marriage, he fixes an advance amount of Mahr (mandatory gift to a bride from her groom) and another deferred amount payable by the husband in case of divorce, which is called a debt. Is it permissible to stipulate this amount? If it is permissible; in the instance when the husband dies without divorcing his wife, does it remain a debt or not?

A: The entire Mahr or part of it can be paid in advance or deferred. The deferred amount should be paid when it becomes due. If no time is set for paying the Mahr, it must be paid when the husband divorces his wife. If he dies before paying it, it is to be paid from the deceased's inheritance. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 3823

Q 2: is it permissible to pay part of the dowry in advance, such as paying 10,000 Riyals, and 10,000 deferred if he divorces her without a legal excuse from her side?

A: It is permissible to pay the whole amount of Mahr (mandatory gift to a bride from her groom) in advance or deferred, or part of it in advance and the other deferred for a fixed term. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 360

Q: My brother married a Lebanese woman with a 7,000 Lira Mahr (mandatory gift to a bride from her groom); 2,000 Liras in advance and 5,000 Liras to be paid to her 20 years after their marriage. But it was Allah's will that my brother died two years later. They did not have children during this period. The wife took her share of inheritance like other inheritors. Is it permissible for her to take her inheritance and her delayed Mahr? It should be noted that the established convention is that delayed Mahr is paid to the wife in the case of divorce yet this has not been mentioned in their marriage contract. I need your advice.

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A: the wife deserves to take the entire Mahr if the marriage has been consummated. What is mentioned by the questioner here that the husband died, that the delayed Mahr has to be paid 20 years after marriage, that the wife took inheritance with other inheritors and the convention of paying delayed Mahr in the case of divorce does not affect the basic rule mentioned above. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1009

Q: a man married his daughter to the son of another man for a specified Mahr (mandatory gift to a bride from her groom); half of which was paid in advance. after the marriage was consummated the wife became pregnant. The husband then died in a car accident before his wife gave birth to a son. Is the unpaid half of the Mahr considered as a debt that is still owed to the wife, and should it be paid before the distribution of his estate or is it not considered as a debt so that all the blood money can be distributed among the heirs? Please advise us.

A: If the situation is as described, the remaining half of the Mahr remains a debt on the husband for his wife, as he consummated the marriage.

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As he did not give it to her during his lifetime, it is obligatory that it should be paid to her from the estate he left after his death, before the inheritance is distributed among the heirs who are entitled to the blood money or any other property that he may have owned. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The first question of Fatwa no. 606

Q 1: is Mahr (mandatory gift to a bride from her groom) regarded as a debt which has to be paid?

A: The wife is entitled to the stated Mahr when the marriage is consummated or her husband dies. She is entitled to half of it if she gets divorced before the marriage is consummated. In all cases, this amount is regarded as a debt which has to be paid by the husband. If she willingly waives all or part of it, the waiver is acceptable. Allah (Exalted be He) says: ﴾And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.﴿ He (Exalted be He)

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also says: ﴾And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1662

Q: my brother concluded a marriage contract with a woman, but he died before consummating the marriage or even seeing her. Is she entitled to the mahr (mandatory gift to a bride from her groom) or not? It should be mentioned that he died leaving nothing behind, but he had previously paid her 7000 (seven thousand Riyals) of her dowry in advance, which is what he had at that time. Is she entitled to take the rest of her Mahr and her other rights, even though my brother did not leave behind any children nor was he previously married?

A: If the matter is as you mentioned, that your brother died after concluding the marriage contract with a woman to whom he paid a sum of seven thousand Riyals of her Mahr, she should be paid the rest of the Mahr and she has a right in his inheritance. Moreover, she has to observe `Iddah (woman's prescribed waiting period after divorce or widowhood) in which case is four months and ten days and nights, on the basis of the general meaning of Allah's Words (Exalted be He): ﴾And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.﴿

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In addition, it is confirmed that the Prophet (peace be upon him) said, ﴾"It is not lawful for a woman who believes in Allah and the Last Day to observe Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) for more than three days, except for her husband (for whom the mourning period is) four months and ten days."﴿ Further, the Prophet (peace be upon him) said regarding ﴾a woman whose husband died before giving her a dowry or consummating the marriage, that she should receive the dowry paid to women of the same social status, no more, no less, and she should observe `Iddah and she has a right in his inheritance."﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question of Fatwa no. 6045

Q 4: Is it Wajib (obligatory) on a husband to pay the deferred Mahr (mandatory gift to a bride from her groom)? It is worth mentioning that

according to the `Urf (custom) of the society, a deferred Mahr is not considered a real part of the Mahr. Rather, it is regarded a financial punishment for the husband in case he proceeds with the divorce and as help to be given to the wife in such a case. Moreover, is it permissible for the Waliy (a legally accountable person acting for a woman seeking marriage) of the bride to insist on recording the deferred Mahr in the marriage contract and agree with the husband that the latter does not pay it after the consummation of marriage? Does the husband have to pay the Mahr even though this was not his intention at the time of the conclusion of the marriage contract?

A: It is Wajib to pay the deferred part of the Mahr upon the wife's request. However, if a definite date was assigned for its payment; the deferred Mahr has to be paid for the wife on that specific date if she requests it. Otherwise, it is to be paid to her in case of divorce or to her heirs when she dies. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6871

Q: It is a widespread habit in some countries, especially Egypt, that part of the Mahr (mandatory gift to a bride from her groom) is to be paid at the time of the conclusion of the contract of marriage and the other is to be deferred and recorded in the document of the marriage contract. It is thus written in such a document: "The deferred Mahr is to be paid at any one of the two appointed times." i.e. in case of divorce or death. What is the ruling on such

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a deferred Mahr? Moreover, what is the ruling on the husband who consummates his marriage while intending not to pay the deferred Mahr except at one of the two appointed times mentioned above? It may be worth mentioning that a writer called Ahmad Idris gave a Fatwa that such a marriage is Fasid (void) in the sight of Allah (Exalted be He). Provide us with your beneficial answer please. May Allah reward you with the best.

A: It is permissible for the Mahr to be paid in advance. It is also permissible to pay some of it in advance and to defer the rest to the appointed times which are mentioned in the question. There is no impediment to do so for the generality of the Hadith of the Prophet (peace be upon him): (Muslims are on (i.e. stick to) their conditions, except such which makes lawful unlawful and unlawful lawful.) and: (The stipulations most entitled to be abided by are those with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of the marriage contract).) (Agreed upon by Al-Bukhari and Muslim). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ninth question of Fatwa no. 9507

Q 9: people usually write the postponed part of the Mahr (mandatory gift to a bride from her groom) though they do not mention it in the beginning of the contract. It is often different from what happens in reality, for example they write one pound to be paid immediately and the rest to be delayed. What is the ruling of Shri`ah on this?

A: There is no harm in writing the delayed part of Mahr in the marriage contract

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after agreeing upon this. If any dispute arises between the two parties, it has to be settled in the legal court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 9808

Q 2: i owe my wife 5,000 Ryials from her Mahr (mandatory gift to a bride from her groom). i bought her gold with 1,500 Riyals and delayed the rest of the money. She accepted to delay the rest of the debt. Am i committing a sin this way?

A: If the reality is as mentioned; that she accepts that you postpone the rest of her Mahr which you owe her, there is no harm on you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 12258

Q 2: i did not pay the rest of the dower of my dead wife which is 1,000 Somali shilling (15 Saudi riyals). i asked a Shaykh in my country who told me that

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I should pay this money to her mother. Is this fatwa valid? What should I do if this fatwa is not correct?

A: The dower of your dead wife is part of her property. You have to pay her debts if there are any first. Then you should execute her legal bequest if she made a bequest. The rest of her property should be divided among her heirs according to Shari`ah (Islamic law) rules. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 10580

Q 2: someone paid half of the Mahr (mandatory gift to a bride from her groom) at the time of marriage and deferred the other half. He later had a son and a daughter from his wife, then he divorced his wife without paying the deferred amount of Mahr. Must he pay this amount to the wife?

A: He must pay the deferred amount of Mahr because the marriage was consummated. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 14768

Q 2: My husband paid me part of the Mahr (mandatory gift to a bride from her groom) in advance upon the conclusion of our marriage contract. The remaining amount is recorded in the contract to be paid in either of two cases; death or Talaq (divorce pronounced by a husband). Is it permissible for me to receive the remaining amount outside of these two terms, i.e. during the lifetime of my husband? My husband willingly wants to pay me that amount without Talaq taking place. Am I permitted to take such a deferred amount of the Mahr?

A: It is permissible for you to take the deferred amount of your Mahr before its due time if your husband willingly pays it to you. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 11955

Q: Some tribes used to ask the husband when getting married to pay an amount of money called deferred dowry. This deferred money should be paid by the husband in case of divorce. In this case, the husband is required to pay this sum of money which is different from the dowry. Is it permissible to do this according to Shari`ah (Islamic law) rulings? What is the ruling on doing so if he did not pay a dowry? If he paid a dowry, what should we do?

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May Allah reward you well!

A: There is no harm in you doing this. This is because it is a defined sum of money and a part of the dowry. People may agree on deferring part of the dowry for a certain interest that requires doing so as using this deferred dowry as a deterrent against divorce. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 9416

Q 2: when someone helps his son pay the marriage expenses while part of the Mahr (mandatory gift to a bride from her groom) is ill gotten money such as gained from stealing; will it annul the contract? It is worth mentioning that the person who paid the Mahr is the father of the groom.

A: If the reality is as you have mentioned, the marriage contract is valid. It is obligatory on the person who stole the money to return it to its owners or their heirs. He must repent and seek forgiveness, and may Allah forgive him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 3113

Q 1: is it permissible for the father or the Waliy (a legally accountable person acting for a woman seeking marriage) of a woman to take from her Mahr (mandatory gift to a bride from her groom)?

A: It is permissible for her father to take whatever he wants from her Mahr, or other money, by her consent. It is also permissible for him to take from her Mahr in a way that does not cause her loss provided that he does not give it to any of his children. With regards to her Waliy in the marriage contract, it is not permissible for them to take from her money, whether from her Mahr or other money, unless it is she who gives it to him willingly and she is grown-up. Likewise, it is not permissible for guardians, other than the father to take from his daughter's money except by her consent. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4901

Q: is it permissible for the woman's Waliy (a legally accountable person acting for a woman seeking marriage) to take from her Mahr (mandatory gift to a bride from her groom)? Is it permissible for him to stipulate taking some of it in return for acting as her Waliy?

A: The basic ruling is that Mahr (mandatory gift to a bride from her groom) is in return for having sexual intercourse with her,

and is her own property. It is not permissible for her Waliy (a legally accountable person acting for a woman seeking marriage) to stipulate to take some of it for himself. Also it is not permissible for him to take anything from her Mahr except by her consent unless he is her father; because it is permissible for the father to take from his daughter's Mahr without causing her losses acting upon the saying of the Prophet (peace be upon him): (The most pleasant of what you eat is that out of what you earn; and your children are from your earnings.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 5812

Q 2: is it permissible for a woman to take an amount of money from a man who wants to marry her daughter in return for allowing him to marry her?

A: It is permissible for her to take the money paid to her by the husband whether she takes it before or after concluding the marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6242

Q: is it permissible for the person to give his daughter in marriage to someone in return for 1,000 Riyals as a Mahr (mandatory gift to a bride from her groom), then take this money and spend it on himself? His name is Bas-shlaq and he is from Turkey where many Muslims do this. Is the father of the daughter considered a Fasiq (someone flagrantly violating Islamic law)? Does this make him lose his guardianship for his daughter according to the view of Al-Shafi`y? If the woman's father repents to Allah; is it permissible for him to act as her guardian in other marriages or not? We would like your Eminence to explain this issue to us. May Allah be merciful to you!

A: It is permissible for the father to accept 1,000 Riyals as Mahr for his daughter's marriage and it is permissible for him to take whatever he wants from her Mahr or other money, acting upon the saying of the Prophet (peace be upon him): (You and your property belong to your father.) However, it is better for him to take from it if he needs money, and he cannot be considered a Fasiq for taking all of his daughter's Mahr or lose his guardianship for his daughter according to the evidence indicating this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 7579

Q 4: is it permissible to use a woman's Mahr (mandatory gift to a bride from her groom) after fixing its amount and with the consent of her Waliy (a legally accountable person acting for a woman seeking marriage) as capital for a joint partnership with the husband who contributes with an equal amount of money?

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It should be noted that none of them will be favored over the other; but the profits will be equally distributed. If one of the spouses dies, should only their share in the business (i.e., the half) be included in the inheritance?

A: A woman's Mahr belongs only to her, just like the rest of her money or property. If she uses it to partner with her husband or any one else in permissible business, there is no harm in that. Furthermore, upon either of the spouses' death, their share goes to the heirs. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The tenth question of Fatwa no. 9450

Q 10: a man got engaged to a girl and her father stipulated that the groom would give him additional money besides the Mahr (mandatory gift to a bride from her groom) and the fiancé accepted this; is the money which the father of the bride takes considered illicit? Does the following saying of the Prophet (peace be upon him) apply to it: ﴾If anyone sells a free slave and takes its price, I will be his opponent on the Day of Resurrection.﴿

A: Mahr is the right of the woman. As for the money stipulated by her father, it has to be paid by the groom if he accepts this condition. It is authentically reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾The most pleasant of what you eat is that out of what you earn; and your children are from your earnings.﴿ The condition which her father stipulated does not come

under the meaning of the mentioned Hadith of the prohibition of consuming the price of a free slave because her father did not sell her but he concluded a permissible marriage contract for her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13648

Q: I would like to tell Your Eminence that while they were still young, I decided to marry off my daughter to my nephew without receiving Mahr (mandatory gift to a bride from her groom). When my nephew reached the suitable age of marriage and I wanted to contract his marriage to my daughter, my wife objected. I tried to convince her but she wanted my nephew to pay sixty thousand riyals, although I had intended to marry them without receiving any Mahr, regardless of the amount. Is it permissible for me to marry the two without Mahr, against my wife's will? Is she entitled to this money or not? Would you please forward the answer to the judge of Al-Mahany court, as I insist on contracting this marriage without a Mahr? May Allah grant you success and reward you good! He is All-Hearer and Responsive!

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A: It is impermissible to force your daughter to marry your nephew. Moreover, Mahr is one of the rights of a girl. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16045

Q 1: some people have the habit of giving the dowry to the parents of the bride without giving their daughter anything. Is it legally valid to do that?

A: It is permissible for the father to take a portion of the dowry of his daughter if she is not in need for it and doing so causes her no harm. The Prophet (peace be upon him) said: ("You and your property belong to your father.") (Related by Ibn Majah). The Prophet (peace be upon him) also said: ("The most pleasant of what you eat is that out of what you earn; and your children are from your earnings.") This Hadith was reported by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17328

Q: It is an old custom of some villages in the south of the Kingdom to take a sum of money from the father of the bride when she gets married outside the village. the money is taken in return for the participation of the people of the village in the wedding and accompanying the father of the bride to the village of the groom. This sum is accumulated by some trustworthy people of the village who are known for their honesty. The money is to be spent as they say on solving the problems which may face the village, protecting some important properties, cultivating the agricultural areas of the village, entertaining the village guests and giving some help in opening new roads, marriage aids and suchlike. The people of the village do not know exactly how much was collected, as no statement of accounts, of expenditures and balance left, was given for several years. This does not mean that we doubt the honesty of those who collect this money, but we would just like to know the matter. Your Eminence, if the father of the bride refuses to pay the sum, the people of the village refuse to accompany him to the wedding place, i.e. to the village of the groom. He will be embarrassed and become in a critical situation which forces him to pay the sum in order that it will not to be said about him that he has no family or he is an undesired person.

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Some people threaten him not to visit him or attend his funeral if he does not pay the sum.

The question here is: What is the validity of this? Is there any sin on the people who collect this money? Is this money illicit?

We hope that Your Eminence will kindly answer these questions. May Allah make the answer in your balance of good deeds! May Allah benefit Muslims with your knowledge and make it for the sake of Allah.

A: This is a bad habit which contradicts the Shari`ah. Mahr (mandatory gift to a bride from her groom) is the right of the woman. It is not permissible to take something from it except with her consent. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16384

Q2: I gave my daughter in marriage for a Mahr (mandatory gift to a bride from her groom) that is estimated at one hundred and ten thousand Riyals. I gave ten thousand Riyals to my daughter and kept the rest. I spent the money in several channels. For instance, I performed Hajj on behalf of my parents, gave Sadaqah (voluntary charity) and contributed to building a Masjid (mosque) from it. Are these acts permissible?

A: A Muslim should not exaggerate in the amount of Mahr; as it complicates marriage

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and burdens people with what they may not be able to afford. The father is permitted to take from his daughter's Mahr as long as it does not entail harm on her and that she does not need it. The Prophet (peace be upon him) said, ﴿You and your property belong to your father.﴾ If the father takes money from his son or daughter that does not cause them harm, and which they don't need, he is allowed to dispose of it, perform Hajj from it or give Sadaqah out of it. The reason is that the money becomes the property of the father when he takes it. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The first question of Fatwa no. 20879

Q 1: A man married the daughter of his paternal uncle. Before contracting the marriage, his father and paternal uncle agreed upon a Mahr (mandatory gift to a bride from her groom) and specified it in the contract. After a period of time, the husband discovered that his father and paternal uncle set a Mahr just to let the people and Ma'dhun (marriage registrant) know there is a Mahr, yet it was not paid. That happened with the consent of both parties. The husband is asking whether this is permissible or not and what should he do now?

A: Mahr is the woman's right; if she claims it, the husband will have to pay an amount that one of her peers would accept as Mahr. This is because the Mahr is a return for allowing the husband to have the pleasure of sexual intercourse with his wife. if a woman willingly waives her right to the Mahr or part of it,

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it will be permissible and does not affect the validity of the contract. This is because Allah (Exalted be He) says, ﴾And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).﴿ May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 3926

Q: As a father, I have arranged for my son to be engaged to a girl. After she and her father accepted, we agreed upon the Mahr (dowry to a bride from the groom) and all the conditions of the marriage contract. After a period of time, our village and a neighboring one decided upon the Mahr and set its conditions with less than what I decided with my son's father-in-law. Indeed, my son proposed to his fiancée before setting this agreement and the people in the village want me to abide by the conditions of their agreement. However, I am taking care not to violate any of the conditions stipulated in the marriage contract lest it should be rendered invalid. Kindly give me your Fatwa in this regard. Should I abide by the terms of the marriage contract, or the agreement between the two villages, bearing in mind that

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it stipulates that the waliy of the bride and the bridegroom should take an oath?

A: If the case is as you mentioned, the bridegroom should abide by the conditions of the marriage contract, for Allah (Glorified be He) states: ﴾O you who believe! Fulfil (your) obligations.﴿ The Prophet (peace be upon him) stated: ﴾The stipulations most entitled to be abided by are those with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of marriage contract).﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17440

Q: A woman asked a man to give her 800 Riyals, so he gave her it, and said, "Consider this sum an advance on your betrothal." The woman agreed just to get the money, even though she was not convinced due to the big difference between their ages. The man subsequently died and she would now like a Fatwa (legal opinion issued by a qualified Muslim scholar) as to whether she has to pay the money back to the man's heirs - bearing in mind that they did not fulfill their duties towards him and look after him as they were obligated to do for him - or pay it as Sadaqah (voluntary charity) on his behalf, or it is Halal (lawful) for her to keep it for herself?

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A: If the reality is as mentioned in the question, and the man gave the woman the money as an advance on her Mahr (mandatory gift to a bride from her groom), but he died before contracting the marriage, it is obligatory for the woman to repay the amount mentioned to the man's heirs. This is because no contract of marriage was concluded between them and she therefore has no right to keep the money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 5276

Q 2: but if you intend to replace a wife by another and you have given one of them a Qintâr (of gold i.e. a great amount as Mahr) take not the least bit of it back What is the meaning of these two Ayahs (verses of the Qur'an)?

A: After Allah commands husbands to deal leniently with their wives and urges them to keep the bonds of marriage, He warns them against abusing their wives or causing them harm in order to compel them to waive any part of their dowry. Moreover, Allah forbids husbands when intending to divorce their wives to marry anyone other than them, to take anything from what they paid to their wives as dowry, even if what they paid was a large amount. Additionally, Allah confirms this prohibition by warning husbands against taking any of the dowry after

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consummating their marriage and enjoying each other. Husbands are not required to do this after pledging to be just, do their duties, deal leniently and to avoid evil and calumny. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 1943

Q 4: is it permissible for a person to marry his daughter off to a person as a type of charity, without a Mahr (mandatory gift to a bride from her groom)?

A: It is impermissible for a person to marry off his daughter to a person without Mahr, as this will not be considered a valid marriage for whoever concludes the marriage contract for his daughter with the intention of not taking Mahr. The girl deserves the same amount of Mahr paid to her peers, because she is not a possession of her father (i.e. to give her in charity. Trans.) and the Mahr is one of her rights. The Qur'an and the Sunnah have denoted the obligation of paying Mahr in marriage, as Allah (Exalted be He) says: ﴾All others are lawful, provided you seek (them in marriage) with Mahr (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse﴿ as stated in the Ayah of Surah Al-Nisa'.

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Moreover, the marriage that depends on the bride offering herself without a Mahr to her husband is one of the special privileges only for the Prophet (peace be upon him), and it is clarified in Allah's Saying (Glorified and Exalted be He): ﴾and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her —a privilege for you only, not for the (rest of) the believers.﴿ as mentioned in the Ayah of Surah Al-Ahzab. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 3773

Q 2: Is it permissible in Islam for a man to marry his daughter off without receiving a Mahr (mandatory gift to a bride from her groom)?

A: The basic principle is that the Mahr is a compulsory part of an Islamic marriage contract. We know of no proof indicating that it is a fixed amount. Rather, the incidents that occurred during the Prophet's lifetime indicate that it varies according to the circumstances of the husband. It was narrated in Musnad (Hadith compilation) Ahmad and Sunnan Al-Tirmidhy that the Mahr can be a pair of shoes. It was reported in Musnad Ahmad and Sunnan Abu Dawud that the Prophet (peace be upon him) said: (If a man gives

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a woman a handful of food as Mahr, she becomes his lawful wife.) It was reported in the Two Sahih (authentic) Books of Hadith (Al-Bukhary and Muslim) and in other books on the authority of Anas (may Allah be pleased with him) (The Prophet (peace be upon him) saw traces of yellow (color) on the hand of `Abdul-Rahman ibn `Awf. The Prophet (peace be upon him) asked, "What is this (color)?" He replied, "I got married, paying a gold piece equal to the weight of a date-stone as Mahr. The Prophet said, may Allah bless you! Give Walimah (wedding dinner), even if with one sheep.) It also was narrated in the Two Sahih and in other books on the authority of Sahl ibn Sa`d (that a woman came to the Messenger of Allah (peace be upon him) and said, 'O Messenger of Allah, I have come to give myself (in marriage) to you.' The Messenger of Allah (peace be upon him) paused and thought for long time. A man from among the attendants said, 'O Messenger of Allah, if you are not interested in her, then marry her to me.' He said,

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Do you have anything to give her as Mahr?' The man said, 'I have nothing except my garment.' The Prophet said, 'If you give it to her, you will find nothing to wear'. He said, 'Go and see if you can find anything.' So the man went, then he came back and said, 'I could not find anything.' The Prophet said, 'Do you know any part of the Qur'an?' He said, 'Surah such-and-such and Surah such-and-such.' The Prophet said, 'Then go, you are married to her by what you know of the Qur'an.') (Agreed upon by Al-Bukhari and Muslim). In another version, (Agreed upon by Al-Bukhari and Muslim), (I let you marry her for that much of the Qur'an which you know.) In another wording in the two Sahih of the Hadith reported by Sahl ibn Sa`d Al-Sa`idy (may Allah be pleased with him) that the Prophet (peace be upon him) said to the suitor of this woman, (see (if you can find anything), even if it is only an iron ring.) Accordingly, we know that Mahr, even if it is little, is essential for marriage. Proof is provided by Allah (Glorified and Exalted be He) who says concerning marriage: (All others are lawful, provided you seek (them in marriage) with Mahr (bridal-money given by the husband to his wife at the time of marriage) from your property) However, the marriage is still valid even if the Mahr is not stated. In such a case, the woman is entitled to a Mahr like that of her peers, as indicated by the authentic reports.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2059

Q: my brother married a woman and we paid the bride's father 13,000 Riyals as mahr (mandatory gift to a bride from her groom). Allah willed that my brother died before consummating the marriage. Does she deserve half of the Mahr or not? It should be noted that the husband's father is still alive.

A: If the reality is as mentioned, that is the husband married a woman then died before consummating the marriage, the entire Mahr goes to her once the husband dies; because a wife deserves her entire Mahr, whether paid before the contract or after it, once her husband dies or consummates marriage with her. It is not permissible for the husband's father or mother to take anything from the wife's Mahr.

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The third question of Fatwa no. 6499

Q 3: What is the ruling if a man marries a woman and dies before the consummation of the marriage?

A: If the reality is as mentioned, she has to spend her `Iddah (woman's prescribed waiting period after divorce or widowhood), go into the mourning period, and she has the right to inherit her husband and take her entire Mahr (mandatory gift to a bride from her groom). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6191

Q: Your Eminence, I have concluded my marriage contract with a girl from Somalia. I promised to give her 10 camels as delayed Mahr (mandatory gift to a bride from her groom) but she died before the consummation of marriage. I live in Saudi Arabia. Now her father wants the entire Mahr. I told him that I do not have to pay the entire Mahr but he insists. I could not find a person to give me a Fatwa according to the Islamic Shari`ah

to end this dispute. I hope your Eminence will tell me if I have to pay them the entire Mahr and how much I should pay them? How much do I deserve from the inheritance of my dead wife?

A: If the reality is as mentioned, she deserves the entire Mahr as mentioned in the marriage contract. The Mahr and the money she left behind is considered property and should be inherited after repaying her debts and executing her legal will. You deserve half of her estate if she has no children. If she had a child, you deserve a quarter of the estate according to the saying of Allah (may He Praised and Exalted): ﴿In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 19; Page No. 85)

Fatwa no. 9273

Q: My brother assigned his wife 340,000 Riyals as Mahr (mandatory gift to a bride from her groom). He paid 82,000 Riyals in advance and delayed the rest of it to be paid at fixed times later on. He consummated the marriage and had a child but the child died. Now, his wife is pregnant. It was Allah's Will that my brother died in a car accident and we thank Allah for His Divine Decree. My brother's father-in-law claims the rest of Mahr which is around 258,000 Riyals. It should be noted that my brother did not leave behind except 10,000 Riyals. He also has a share in a piece of land but we have not distributed it until now. His share of the land is worth approximately 10,000 Riyals. I wonder if there will be any sin on him if we give his father-in-law his entire estate including the money and the land. It is worth mentioning that the money and the land together are worth 20,000 Riyals. If there will be a sin on my brother after we give his entire estate to his father-in-law, I am ready to pay the rest of the Mahr from my own money. It should be noted that my monthly salary is 5,000 Riyals. I hope you will explain things to me so if there is no sin on my brother, I can stop worrying or if there is a sin on him, I will do my best to repay the remaining money of Mahr.

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A: If the reality is as mentioned, your brother's wife deserves to receive her entire Mahr once your brother consummated marriage with her. So, it is a debt for her like any other debt that has to be repaid before distributing your brothers' estate. If any dispute arises, it should be referred to the legal court for settlement. If you repay the remaining debts of your brother, you will free him from responsibility and you will be rewarded greatly by Allah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 9535

Q 1: a man married our daughter who is eleven years old. He paid one-third of the Mahr. The girl died before she was fifteen before the consummation of marriage. I hope you will give me the legal opinion whether the Waliy (guardian) of the girl should return the money (one-third of the Mahr), or what should he do? May Allah reward you the best.

A: If the case is as you mentioned, the entire Mahr should be paid. It should go to her heirs, including her husband according to Islamic law after repaying all of her debts and carrying out her bequest, if there was any.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10273

My son proposed to a daughter of a man who accepted his proposal. The marriage contract was concluded and we paid him twenty-five thousand Saudi Riyals - an amount the father of the girl laid as a condition. According to our customs, before consummating the marriage the man has to prepare all the necessary furniture and other things the wife needs. Five months or so after the conclusion of the marriage contract, Allah's (Glorified and Exalted be He) decree of my son's death was fulfilled. We therefore went to the father of the girl and asked him to marry her to my second son after her mourning period expired. He requested us to report this case to the scholars and judges to answer the following questions:- Does the woman whose husband dies still have dues on him, given that the husband did not leave any money as his father used to assist him financially? He did not have any money of his own, even the money requested from him was paid by his father. Should the woman observe a mourning period? Is she entitled to Mahr (mandatory gift to a bride from her groom), which is usually paid upon the consummation of the marriage; which in this case did not take place?

Should the father of the girl return the money that he has taken, even if he marries his daughter to my second son? Please advise and mention the relevant proof.

A: First, if a man contracts a marriage then dies before consummating it, it will be obligatory on the widow to observe `Iddah (woman's prescribed waiting period after widowhood) and mourn during it. This period is four months and ten days. **Second,** the woman in question deserves Mahr; if it was specified, she would take it; otherwise, she should be given Mahr that is equal to what is usually paid to her female relatives and peers. **Third,** the woman in question inherits one-fourth of the estate of her husband if he does not leave a child. If he leaves children, she will receive one-eighth of his estate. The distribution should be made after repaying his debts and fulfilling his legal will. **Fourth,** it is permissible for her to marry the brother of her dead husband or any other man after her `Iddah expires. Her father is not to return the money he took, even if he marries her to the man's second son. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2796

Q: a married man got married for the second time. His first wife asked him to give her as much jewels as he gives the second wife. Is it obligatory for him to do that?

A: He is not required to give his first wife as much as he gives his second wife with regard to dowry and other things. But if he gives her things similar to that which he gives his second wife in order to satisfy her, it will be good. Moreover, it will be better for him to do this if he desires to deal leniently with her in the future. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 15887

Q 2: a husband wants to formally pay the deferred Mahr (mandatory gift to a bride from her groom) he agreed to pay to his wife as is stated in the marriage contract, so he will not be held accountable for it on the Day of Resurrection. What should he do? May Allah reward you with the best.

A: It is Wajib (obligatory) on a husband to pay the deferred Mahr to his wife at

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its appointed time, if a fixed time was set, or if his wife requests it, if no fixed time was set, unless the wife willingly waives it, as Allah (Exalted be He) says (what means): ﴾And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).﴿ Payment of the deferred Mahr does not have to be done in a formal manner; if a husband gives it to his wife in a usual way, he has fulfilled his obligation. However, if he is afraid that she may deny having received it, he can document it in a formal manner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Announcing marriage and Walimah

The fifth question of Fatwa no. 3618

Q 5: What are `Aqiqah and Walimah?

A 5: `Aqiqah is a sacrifice offered when a baby is born, in thankfulness to Allah (Exalted be He) for His gift. A walimah is a wedding dinner served to those who are invited as an act of the Sunnah of the Prophet (peace be upon him) to thank Allah. It serves as a celebration to make the marriage known to all people.

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It can also be generally referred to any banquet, even those made for purposes other than marriage. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Fatwa no. 4026

Q: It is the custom of some Bedouins and in some villages and towns that five sheep are slaughtered and a sack of nuts is opened on the first night in the presence of 20 persons only. On Friday night, a camel is slaughtered, two sacks of rice and green vegetables are distributed in the presence of 70 persons and 70 cars. It is worth mentioning that the waste of food is left in the place of the wedding party. Is this permissible, desired or Makruh (reprehensible)? Could you kindly advise? May Allah reward you with the best!

A: setting a banquet is an act of sunnah because the Prophet did so and he (peace be upon him) also said to `Abdul-Rahman ibn `Awf (may Allah be pleased with him) when he got married: ﴾Give a Walima (wedding banquet) even if with one sheep.﴿ Its amount differs according to the capability of a person and his conditions. There is no minimum because of what has been reported from Anas (may Allah be pleased with him) that he said: ﴾I have not seen the Prophet (peace be upon him) set a wedding banquet

for one of his wives as he did for Zaynab bint Jahsh when he offered a sheep as a banquet.﴿ Related by Al-Bukhari. It is also reported on the authority of Safiyah bint Shaybah (may Allah be pleased with her) that she said: ﴾The Prophet (peace be upon him) gave a banquet with two Mudds of barley on marrying some of his wives.﴿ Related by Al-Bukhari. This Hadith refers to Um Salamah (may Allah be pleased with her) due to what was reported by Imam Ahmad in a Sahih (authentic) Sanad (chain of narration). There is no maximum but a Muslim must be moderate and consider his conditions whether rich or poor and the conditions of those whom he invites. He should not be extravagant in food, light and suchlike because extravagance is prohibited. It is in fact one of Al-Kaba'ir (Grievous sins) because of Allah's saying: ﴾O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).﴿

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The fourth question of Fatwa no. 9447

Q 4: it is a habit that animals are slaughtered on the seventh day of marriage and it is called "The celebration of the seventh day of marriage." is this a Bid`ah (innovation in religion)? Is it permissible to do this?

A: Wedding banquets are recommendable. Poor or rich people, whether they are relatives or not, are invited to this banquet. If they celebrate her going to visit her parents or relatives after marriage through arranging another banquet, it is permissible as there is no harm in this regard. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2886

Q: There was a sort of a disagreement regarding the Walimah (wedding dinner). It happens in some tribes that the wife's father hosts a Walimah at the conclusion of the marriage contract.

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Similarly, as the wedding nears, the husband hosts a Walimah and announces marriage through songs and celebrations. Other tribes stipulate that the husband should pay for everything related to the marriage, such as the Walimah, and the father has only to collect money. Please, give me the legal ruling as to what is mentioned above.

A: It is not permissible to spend excessively on wedding banquets, or to have female singers at the wedding. If there is any kind of dispute between the husband and the Waliy of the wife, it is the court that settles such matters. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 5782

Q 7: what should be done for a walimah (wedding dinner)? Is it permissible to play the Duff (a tambourine-like instrument without bells) while mentioning Allah and praising the Prophet (peace be upon him)?

A: It is lawful to prepare a Walimah for a wedding and for one or more animals to be slaughtered for those who are able to afford it. If this is not feasible, it will be sufficient to provide any affordable food.

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As for playing the Duff and singing during a Walimah, in the manner mentioned in the question, this is not permissible, out of showing due veneration to Allah and His Messenger. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15169

Q: If a young Muslim man marries without holding a Walimah (wedding dinner), has he committed a sin or not? Is it one of the obligatory conditions to contract a marriage?

A: Holding a Walimah is legislated for a wedding, as the Prophet (peace be upon him) said to 'Abdul-Rahman ibn 'Awf, ("Hold a Walimah, even with one sheep.") However, refraining from holding one has no effect on the validity of a marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 13400

Q 2: weddings nowadays, as you know, are being held in places where sins are committed. I dislike this and have forbidden my wives and daughters from attending, although they like to go to these places and attend weddings. Can I continue to forbid them or should I allow them to go, even though I will be sinful for doing so?

A: If a wedding party includes Haram (prohibited) matters, such as free intermixing of men and women, music, and the like, it is not permissible for you to allow your family to attend. If the party includes no Haram matters, there is no problem in you allowing your family to attend such a wedding party. Women beating the Duff (a tambourine-like instrument without bells) in a wedding party is not forbidden music, as long as there are no men with them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16506

Q: We have a tribal habit rampant in Hejaz. If a person in our tribe wants to marry his daughter to someone in neighboring villages, he asks the person who proposed to marry her to bring

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twelve sheep. When the father of this bride is told about these sheep, he says that he will slaughter them as a banquet for his people. Is this a legally valid habit?

A: it is recommended to prepare a banquet on the occasion of celebrating marriage without spending lavishly for this purpose. The Prophet (peace be upon him) said to a person who intends to marry: ("Give a Walima (wedding banquet) even if with one sheep.") Lavishness in wedding banquets or other banquets is prohibited. Allah (Exalted be He) says: (and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).) and (But spend not wastefully (your wealth) in the manner of a spendthrift.) (Verily, the spendthrifts are brothers of the Shayâtîn (devils)) Moreover, lavishness in preparing wedding banquets overburdens the husband and puts impediments for marriage. The Prophet (peace be upon him) urges people to make the duties of marriage easier. Therefore, you have to give up this habit and to stick only to what is legal. If you do this, you will find blessings and goodness. If habits contradict Shari`ah (Islamic law), they have to be pushed aside because of what they contain of evil.

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The first question of Fatwa no. 19595

Q 1: According to our marriage customs, when a bride moves from the house of her family to her husband's, a sheep or goat is slaughtered when she takes the first step into the house. What is the ruling on this act? Answer me, may Allah reward you best!

A: it is a forbidden custom to slaughter an animal for the bride when first entering her husband's house, in order to please the Jinn (creatures created from fire) and because of believing that distress will befall the family in case they do not offer this sacrifice. In fact, this act entails major Shirk (associating others with Allah in His Divinity or worship), because it is dedicated to other than Allah. Slaughtering is an act of `Ibadah (worship) that must be dedicated to Allah Alone and a means for drawing closer to Him (Exalted be He). Consequently, whoever offers it to other than Allah commits an act of major Shirk. Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ Also, the Messenger of Allah (peace be upon him) has cursed whoever offers slaughtered animals to other than Allah, by saying:

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﴿"Allah has cursed the one who slaughters (a sacrifice) for other than Allah."﴾ (Related by Imam Muslim in his Sahih (authentic) Book of Hadith) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18997

Q 1: There are certain customs in our country that people follow. one of them is that when men have given their daughters in marriage, they slaughter a sheep on the night of the wedding; they call this the Girl's Dinner.

A: It is prescribed to hold a Walimah (wedding dinner) on the occasion of a marriage to publicize it, based on the saying of the Prophet (peace be upon him) to those of his Sahabah (Companions of the Prophet) who married: ("Hold a Walimah, even with one sheep.") It is not permissible to be extravagant with the Walimah; it should be within the limits of what is sufficient for those who are invited. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 5001

Q 4: There is a Muslim man who wants to celebrate concluding his marriage contract. He will abide in this celebration by separating the places of men and women.

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Is it permissible for him to invite his sister to this party though she does not abide by the proper legal dress? Inviting her to this party means that she will come while she is wearing such clothes. She may also go to style her hair. Can he invite his paternal uncle's wife or his maternal uncle's wife who do not abide by proper legal dress? If his paternal or maternal uncle will not come except with their wives, will it be permissible to invite their wives in order not to sever the ties of relationship with them? If he does not invite any of them, will he be regarded as a person who severs his kin relationships? If he does not agree to invite them, but his father insists on that, will he be committing a sin for that because it is his marriage contract?

A: If the reality of the sister is as you have mentioned, and the party will be according to what you have said and that she will not abide by proper legal dress and morals, you are not allowed to invite her. Moreover, you are recommended to advise her and point out to her that you will not invite her because of her improper dress in order that Allah may guide her to what is good. You are not also blamed for abstaining from inviting any other female relative who will not abide by proper legal dress even if your father asks you to invite them. If you do so, you will not be regarded as a person who severs his kin ties. Moreover, you are not required to obey your parents in this regard. This is because you are required to obey them only in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). Doing so is not a kind of Ma`ruf.

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The twelfth question of Fatwa no. 8052

Q 12: will a woman sin if she does not accept the invitation of her Muslim sister despite her husband's consent? Is accepting the invitation, visiting the sick and other Muslims restricted to men only? Or does this include women, after acquiring the husband's permission?

A: Acceptance of a woman the invitation of her Muslim sister to a Walimah (wedding dinner) is Wajib (obligatory), in which case she sins if she refuses to attend, as long as her husband gives her the permission to go, and as long as this Walimah does not include any Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), or include a Munkar that could be changed. Otherwise, she should not accept the invitation and there is no sin upon her because of this. As for accepting the invitation, and visiting the sick, it is not restricted to men. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6673

Q: It is well-known that accepting invitation to food is an individual obligation on a Muslim. If a person is introverted by nature and does not like mixing with people, is it permissible for them not to accept an invitation? Is it permissible for an invited guest, who feels embarrassed to attend a Walimah (wedding dinner), because it will be attended by people of a higher educational, wealth, or social status, or because they do not know most of the other guests and they will be an outsider, to decline the invitation and ask the host to excuse them for not attending or not? Is it permissible to not respond to an invitation for the abovementioned reasons or others, even without prior notification to the host? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) and may Allah reward you with the best!

A: The basic ruling is that it is obligatory on a Muslim to accept an invitation from a Muslim, if they are designated to attend by the inviter, unless there is a Shar'y (Islamic legal) reason to forbid it concerning the host, the guest, or the place where the Walimah is being held, according to the evidence on this. You should not delay the acceptance of an invitation for the abovementioned reasons, unless you ask the host to excuse you and they agree to do so. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa No. (2894)

Q 3: you know that wedding ceremonies nowadays include unwise practices and extravagance in food. Is it permissible for me to attend such weddings while knowing beforehand that there will be such extravagance? Is it permissible for me to allow my wife to go to the wedding bearing in mind that the groom and some of his male family members on the so-called wedding procession enter the place of women? What is the ruling on this, may Allah reward you well?

A: If the wedding includes such practices you described, such as extravagance in food and free mixing of the sexes in the so-called wedding procession, you may not attend it or permit your wife to attend it. This is unless you are of a powerful and influential personality that you can change evil practices and guide attendants to the truth and what is right. In such a case, you may, or even must, attend in order to establish the truth and eliminate evil. The same applies to your wife. Indeed, Allah is the One who guides to the right path. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5419

We would like to inform you about a Pakistani who lived in Al-Madinah Al-Munawwarah where he had worked for a period of time before returning to his home country, Pakistan, to get married. His wedding ceremony included beating of Duff (a tambourine-like instrument without bells) and blowing wind instruments, setting off fireworks and prohibited singing. He was objected to by some scholars there but he claimed it to be permissible and unobjectionable on the pretext that he had seen such practices in Al-Madinah Al-Munawwarah in wedding ceremonies and thus lending support for the permissibility of his acts. The man also claimed that the Waliy (a legally accountable person acting for a woman seeking marriage) of the wife may receive a sum of money other than the Mahr (mandatory gift to a bride from her groom). What is the ruling on this? Is the practice of the people of Madinah, the people of Makkah or even Arabs considered as supporting evidence?

A: First: practices or sayings of the people of Madinah are not considered supporting evidence on which Shar`y (Islamic legal) rulings are based - with regards to the case at hand. Moreover, practices of the people of Makkah, the people of Kufa or the people of any other country are not supporting evidence on which Shar`y rulings are based. Supporting evidence can only be found in the Qur'an, Sunnah and the unanimous agreement of the Mujtahids (those who exercise personal judgment) from among scholars, which has to be acted upon once established. **Second:** It is permissible to take a sum of money from one's daughter's husband after contracting marriage besides her Mahr with the husband's consent and free will.

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The second and fifth questions of Fatwa no. 6430

Q 2: is it permissible for a Muslim man to sit at a dinner table, either with his wife or by himself, with the wife of his host, whether this host is a Muslim or not and whether the invitation is private or public?

A: If the reality is as you mentioned, he is not permitted to sit with them, for this may cause Fitnah (temptation). In fact, he is not permitted to accept the invitation because this involves cooperating in evil and remaining silent about it, something which may result in regarding this as a permissible habit. In case the attendants are Mahrams (spouses or unmarriageable relatives), there is no harm to eat together at one table. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 5: is it permissible to join a public party in a public park? It is worth mentioning that we are invited to such a party and that one girl or more, Muslim or non-Muslim, will join it. Since the park is big and has very vast spaces that we can sit in, is a male Muslim considered a sinner if he accepts

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the invitation and sits alone or with some of his male friends far from the place where the ladies sit. It is worth mentioning that all, males and females, will be in one party seeing each other. Moreover, it is most probable that one woman or more may, due to curiosity or any other reason, intervene and sit with men who are far from the place where ladies sit.

A: It is impermissible for you to accept the concerned invitation even if you are going to sit in a far place. This is because such a party is a means for temptation, it includes Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and accepting its invitation is tantamount to participating in Munkar, not trying to change it, and being content with the involved sins committed by others. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11772

Q: sometimes, when people celebrate weddings, whether in wedding halls, hotels, or elsewhere, the family of one of the spouses ask a seeker of religious knowledge to deliver a Khutbah (sermon) as a reminder and advice to the attendants. The Khutbah is often about marriage-related issues, such as exaggeration in Mahr (mandatory gift to a bride from her groom), extravagance in Walimah (wedding dinner), and prohibited acts committed in wedding ceremonies, such as Taswir (photography), free intermixing (of men and women), singing, and the like. Some people object to this on the pretext that nothing was related in this regard. What is the ruling on this matter? May Allah reward you best!

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A: There is no harm in delivering a useful Khutbah to the attendants in a wedding ceremony, in order to enjoin good and forbid evil. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 13959

Q 2: In Morocco, some weddings are held where people are invited to attend, and it is an obligation to attend according to the Hadith of the Prophet (peace be upon him). However, many Bid`ahs (innovations in religion) and prohibitions take place. Is it obligatory to attend such weddings?

A: If the person who is invited to a wedding is able to prevent the sins that take place, he should attend for this purpose. Otherwise, he should not accept the invitation. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The first question of Fatwa no. 20422

Q 1: What is the ruling of Islam regarding a brother whose sister is about to hold a wedding in which musical instruments will be used and other matters contradicting the teachings of allah and His Messenger. Should her brother attend the wedding or not? If he can save himself from the Fitnah (temptation) by staying in his room, is it permissible for him to remain at home? What should he do if his father asks him to do some things related to the wedding?

A: If this young man can assist in reducing the Fitnah in his sister's wedding, there is nothing wrong with his presence for the benefit of resisting evil. However, if he finds this difficult, he should not attend the wedding so as not to cooperate in or courage the evil. There is nothing wrong with his bringing some things that his father may require as long as they are permissible, not involving any disobedience to Allah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 1002

Q 1: What is the opinion on celebrations held by Muslims in Trinidad on the occasions of marriage and moving to a new house, in addition to individual birthdays and other joyful occasions, during which they recite the Noble Qur'an and songs of praise about the noble Messenger (peace be upon him), after which, they stand up as a way of revering and respecting the noble Messenger (peace be upon him)?

A: First: The Prophet (peace be upon him) has prohibited secret marriages. He (peace be upon him) has ordained for us to announce and celebrate marriage and the moving of the bride to her husband's house. Therefore it is permissible to do this unless the celebration includes dissolute singing, mingling between men and women, or the like of prohibited things. **Second:** There are three festivals in Islam; `Eid-ul-Fitr (the Festival of Breaking the Fast), `Eid-ul-Adha (the Festival of the Sacrifice), and Friday. As for individual birthdays and other days on which people gather in joyful occasions, such as the beginning of the Hijri or the Gregorian year, the day or night of mid Sha`ban, the Prophet's birthday (peace be upon him), or the day on which a certain leader or ruler is appointed an office for example, such things neither existed in the lifetime of the Prophet (peace be upon him), nor His Rightly Guided Caliphs, or even the three early centuries that the Prophet (peace be upon him) said are best, rather, they are of the rejected acts of Bid`ah (innovation in religion)

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which were transferred to Muslims from others, which has lead to Muslims' attachment to such acts, and their tendency to celebrate them the same as they celebrate other Islamic festivals or even more. Moreover, during such festivals, some forms of excessiveness in revering some people, waste of money, mingling between non-Mahrams (not a spouse or an unmarriageable relative) men and women, as well as resembling the kuffar (disbelievers) in their traditional celebrations, which they call festivals. The Prophet (peace be upon him) said: ﴾Avoid novelties, for every novelty is an innovation, and every innovation is a preversity.﴿ And ﴾If anyone introduces in our matter something which does not belong to it, will be rejected﴿ This clearly occurs, whether this celebration is made to glorify a person, seek his blessings or seek reward by assuming such acts, like in celebrating the Prophet's Birthday (peace be upon him), the birthday of Al-Husayn, Al-Badawy and others. Also when celebrating some days and nights, seeking the reward by doing this, such as celebrating the day or night of mid of Sha`ban or the night of Isra' (Night Journey) and Mi`raj (Ascension to Heaven) and the like. Hence, celebrating the previously mentioned and suchlike is a form of drawing closer (to Allah) and seeking reward. Even though some celebrations do not seek blessings or reward, such as celebrating children's birthdays, the beginning of the Hijri or Gregorian years, or the day of appointing leaders to their offices, they are all considered Bid`ah in traditions, as they include resemblance to the kuffar in their festivals, which represents a means to other types of

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prohibited celebrations, which seek reverence and glorification of individuals, it is prohibited so as to

block the means (to shirk), and to stay away from resembling the Kuffar in their festivals and celebrations. The Prophet (peace be upon him) said: ﴾Whoever imitates a group of people is considered to be one of them.﴿ **Third:** Reciting the Qur'an is one of the best pious acts, but it is impermissible to render it as the closing ceremony for such innovated celebrations, for this abuses the Qur'an since it involves assigning it for something other than the purpose it was revealed for. As for songs that praise the Prophet (peace be upon him), this is a good act, unless it contains excessiveness. However, it is also impermissible to render it as a closing ceremony for the mentioned celebrations and the like, for the Prophet (peace be upon him) said: ﴾Do not excessively praise me like the Christians did with the son of Mariam (Miryam i.e. Eissa (jesus)), but I am a servant, so just call me: "the Servant of Allah and His Messenger"﴿ He (peace be upon him) also said: ﴾Do not exceed the limits (in your religion) for those who preceded you were destroyed due to their excessiveness (in religion).﴿ It is also impermissible to single out a certain day to be rendered as a festival or occasion for doing this. **Fourth:** Closing the celebrations by standing up out of reverence and respect to the Messenger (peace be upon him), is a bad ending that is neither approved by Allah, nor by the Shari`ah (Islamic Law), for it is one of the forms of Shirk (associating others in worship with Allah) which Allah has prohibited to His Servants, because standing up for a deceased person is a kind of drawing closer and worshipping, as is the case when a person stands up during Salah (prayer) before Allah (Exalted be He) as a way of getting closer to Him, but for the Messenger (peace be upon him), it is a form of excessiveness that he (peace be upon him) has forbidden us to assume.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The first question of Fatwa no. 1715

Q 1: What is the ruling on playing the Duff (a tambourine-like instrument without bells)?

A: Al-Tirmidhy, Al-Nasa'iy and others reported on the authority of Muhammad ibn Hatib that Allah's Messenger (peace be upon him) said: (The difference between what is legal and illegal (in marriage) is playing the tambourine and announcing the marriage in a loud voice.) Moreover, Al-Bukhari and others related on the authority of Khalid ibn Dhakwan from Al-Rabi` Bint Mu`awwidh that she said: (The Prophet (peace be upon him) came to me after I got married, and he sat down on my bed as you (the sub-narrator) are sitting now, and young girls were playing the tambourine and singing in lamentation of those who had been killed on the day of the Battle of Badr. Then one of the girls said, "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet (peace be upon him) said (to her),

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"Do not say this, but go on saying what you have spoken before.") This indicates that it is permissible for women to beat the Duff (a tambourine-like instrument without bells) to announce a marriage. However, this has to be free from all sins such as intermingling between men and women and unlawful songs. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 2186

Q1: is it permissible to bring a pop singer to entertain my family and the people of the village at my wedding? What is the ruling if the singer does not drink prohibited beverages, and my father insists on bringing him?

A: It is not permissible for a Muslim to bring a pop singer, man or woman, to entertain his family or the people of the village at his wedding.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions

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The second question of Fatwa no. 2667

Q 2: is there any harm in thirty or fifty people gathering for the conclusion of a marriage contract?

A: There is no harm if the said number or more or less attends, as this is a means of announcing the marriage, which is required by Shari`ah (Islamic law). It is confirmed that the Prophet (peace be upon him) said, ("Announce the contract of marriage.") The obligation is that two upright witnesses are present at the time of concluding the marriage contract along with the Waliy (a legally accountable person acting for a woman seeking marriage) and the bridegroom. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 3321

Q 2: is it permissible for Muslim men to beat the Duff (a tambourine-like instrument without bells)?

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A: Announcing marriage is a Sunnah (a commendable act), as the Prophet (peace be upon him) said, ("Announce the contract of marriage.") (Related by Ahmad and is regarded as Sahih (authentic) by Ibn Hibban and Al-Hakim) One of the means of announcing marriage for women - not men - is to beat the Duff, as it was reported that women of the first generation did so. There are some Hadith about beating the Duff at weddings. For example, it is related by Al-Tirmidhy on the authority of `Aisha (may Allah be pleased with her) who narrated that the Prophet (peace be upon him) said, ("Announce the contract of marriage, using the tambourines.") The Sanad (chain of narrators) includes `Isa ibn Maymun whose narration is classified as weak. The Hadith is also related by Ibn Majah with Khalid ibn Iyas whose narration is rejected. Moreover, it is related from other narrators but none of them can be taken as a proof. That is why the Hadith cannot be evidence supporting the permissibility of men beating the Duff. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 4230

Q 4: is it permissible for a Muslim to dance and beat the Duff (a tambourine-like instrument without bells)?

A: There is no harm in women dancing and beating the Duff at weddings in the absence of men. However, we do not know of any evidence supporting the permissibility of men dancing, whether accompanied by the Duff or not. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 3627

Q 1: what is the ruling on beating drums and uttering cries of joy at weddings and on breaking the wife's hymen with the finger?

A: It is commendable to announce the marriage and cries of joy take the same ruling as singing. However, it is prohibited in Shari`ah (Islamic law) to break the wife's hymen with a finger and it is a despicable custom that contradicts the guidance of the Messenger of Allah (peace be upon him) which indicates that the only manner of breaking the hymen is through sexual intercourse. This disgraceful act involves the virgin exposing her `Awrah (private parts of the body that must be covered in public) in front of other women and the husband breaking her hymen in their presence. As for beating the Duff (a tambourine-like instrument without bells) at weddings, it is permissible for women but not for men, as a means of announcing the marriage.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4790

Q: I seek your Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the ruling on accepting to conclude a marriage contract between a suitor and a Waliy (a legally accountable person acting for a woman seeking marriage) in the presence of four witnesses. this marriage is announced to some people only. Would this announcement suffice? Is the marriage contract valid?

A: If the reality is as you have mentioned, the contract is valid, and the announcement will suffice even if the witnesses are only two people. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5067

Q: is it permissible for women to play and dance during weddings in a place far away from the men's area? Likewise, is it permissible for men to play during weddings in a place far away from the women's area?

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A: The Prophet (peace be upon him) prescribed that marriage has to be publicized to distinguish it from Zina (premarital sexual intercourse and/or adultery). However, such publicizing is to take place through permissible procedures such as having witnesses to the contract of marriage and women playing the tambourine and singing decent songs that do not involve Fitnah (temptation) or intermixing between men and women. The marriage is to be publicized also by inviting people to a Walimah (wedding dinner) and men playing with bayonets and the like which is a means of training to do Jihad (fighting in the Cause of Allah); while they are not intermixing with women. However, publicizing marriage must not be done through impermissible means such as men playing the tambourine, men or women dancing, or using musical instruments other than the tambourine, even if the men and women are in two different places. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 16953

Q 2: is it permissible to organize wedding ceremonies in the Masjid (mosque) by reciting some songs and some parts of the Qur'an? What is the ruling on beating tambourines for this purpose?

A: It is not permissible to celebrate weddings by dancing and singing in the Masjid. Moreover, you are not permitted to

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mix between reciting the Qur'an and these songs. Beating tambourines is permissible only for women in places other than the Masjid in order to announce this marriage among women. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8854

Q: What is the legal ruling on wedding parties in which the groom walks to his bride in a procession of women. After that the bride and groom sit on their bridal throne (which is called Minasah) where strange women can see him and he can see them in their adornment. Is it permissible to make this bridal throne? If it is a common habit that women go to wedding and participate in playing the Duff (a tambourine-like instrument without bells) to announce marriage, how should the men who have a sense of honor allow their wives to look at the groom who is Ajnaby (men lawful for the woman to marry) to them when he goes to sit on the bridal throne, especially that according to the customs, he has to sit there? What should the Ajnaby (woman lawful for the man to marry) woman do at that moment?

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I hope your Eminence will explain the ruling on this and guide us to do what is right through a written Fatwa to be read by everyone so they may know what is right with regards to their religion, morals and customs.

A: It is not permissible for the groom to sit beside the bride in front of women attending the wedding ceremony where they can look at him and he can look at them in their adornment. In fact, this is an abominable act which should be disapproved of. It is the duty of the guardians of the bride and groom and the guardians of the women attending the wedding ceremony to break this habit. Each one has to prevent those in his charge from participating in this habit. It is also the duty of the ruler, scholars and authorities such as the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV), each according to his authority, to force people to get rid of this unlawful habit and the use of drums and other unlawful practices used in wedding ceremonies. May Allah help us all do what pleases Him, help us avoid overt and covert abominable acts and guide us all to what is right! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 12700

Q: tribesmen gather on many occasions most importantly during weddings. they hire what they call Al-Muzlif (a person who plays drums). they give him a sum of money that ranges between 3,000 to 5,000 Saudi Riyals provided that he should stay with them for the whole day. They argue that they make this ceremony at times other than that of prayer and do not distract people from worship. They say that it is an opportunity for the people of the tribe to gather and announce the marriage and so on. When one of our religious brothers advised them to substitute these ceremonies with useful religious lectures which will benefit everyone and bring up a good generation, they asked him to bring forth a Fatwa from the Permanent Committee for Ifta' about this. We appreciate your advice; may Allah reward you with the best!

A: When announcing marriage, it is permissible for men to gather and greet each other and socialize with them and to prepare a wedding banquet. With regards to women, it is permissible for them to play the Duff (a tambourine-like instrument without bells) to announce marriage. However, it is not permissible to bring Al-Muzlif that you mentioned. The money he gets for this is unlawful and it is not permissible for you to pay him this sum of money.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15956

Q: What is the ruling on women clapping their hands at wedding parties or the celebration of graduates at summer centers or at any other gathering where Allah and His Messenger are mentioned? I ask this question because I attended a celebration in Jeddah and met a woman in charge of a celebration of graduates of a summer center for the memorization of the Holy Qur'an. She ordered them to clap their hands at the end of every part of the celebration. I expressed my disapproval of this then she asked me about the evidence for the impermissibility of clapping hands for women. I quoted the saying of Allah (Exalted be He): ﴾Their Salât (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling.﴿ **She told me that she referred to many religious books but she did not find evidence of the unlawfulness of clapping hands. She asked me to ask his Eminence Shaykh Ibn Baz about the evidence for the impermissibility of clapping hands. Here I have mentioned her request. I hope you will give me a detailed answer for this question in a message sealed from the Committee; because I intend to show it to the woman in charge of the summer center who is a professor.**

A: It is permissible for men and women when hearing or seeing a pleasant deed

or a prohibited deed to recite Tasbih (saying: "Subhan Allah [Glory be to Allah]") or Takbir (saying: "Allahu Akbar [Allah is the Greatest]") but not to clap their hands. This is how to act like the Prophet (peace be upon him); because he used to say "Subhan Allah" or "Allahu Akbar" to express his approval or disapproval of deeds. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18853

Q 1: there are many ceremonies such as marriage, funerals, and other ceremonies where people bring singers, tambourines, loudspeakers, and they sing and dance to Islamic songs. In addition to this, there are sermons given by some scholars. Are such acts permissible in the perspective of the Shari`ah? If we attend some of theses ceremonies, will we be rewarded or will we be committing a sin? Please advise me, may Allah reward you!

A: Holding wedding banquets and women's beating tambourines and singing on that occasion when they are segregated from men is not wrong. It is Sunnah (a commendable act); however, for men it is not permissible to beat the tambourine or sing. As for holding ceremonies

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on the occasion of death, it is Bid`ah (innovation), and it must be abandoned. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16915

Q: Some people in the villages of Hejaz have certain habits at weddings, such as: 1- Colored flags are placed on the cars that move in the wedding procession. Sometimes, the flags are white or green. Also, some flags are put over the house of the newlywed couple for several days, or may last for several months. 2- When the bride leaves her father's house, her father, her husband or one of her relatives fires some shots near her to announce her coming. The same thing is done upon her arrival at her husband's house. This phenomenon has been incorporated in the habits and customs of some tribes. 3- Women play musical song tapes, with drums and other musical instruments in the background. They dance while listening to them.

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I ask your Eminence to answer these questions. May Allah protect and grant you success!

A: First, you should know that the Prophet, (peace be upon him) encouraged Muslims to announce a marriage, so that it is distinguished from illegitimate relations between men and women. However, this announcement should be done in a permissible manner, such as calling witnesses to it and beating a Duff (a tambourine-like instrument without bells) by women. Women may sing songs that are not licentious or involve Fitnah (temptation) or intermixing between men and women. Marriage is also announced by inviting people to a Walimah (wedding dinner). Thus, the answers to your questions are as follows: **1-** Putting flags on the car in which the spouses ride and over the houses involves imitating actions of some people of the pre-Islamic era that Islam canceled and banned. This was known as marriage of the prostitutes who used to fix flags over their houses, so whoever wanted them would enter. Therefore, it is not permissible to fix such flags to announce the marriage. **2-** shooting guns in weddings is not a Shar`y (Islamically lawful) announcement. It also involves dangers that require it to be banned. **3-** Listening to song tapes that are accompanied by music, drums and other musical instruments, and that women dance to while listening are all Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). This is not permissible at marriages or on any other occasion.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4118

Q: We have discussed with some of our friends from this town about the 'Ardha (the national dance of Saudi Arabia, which is a men's sword dance accompanied by traditional drummers and a poet, who sings the lyrics) that is held in our area of Ghamid and Zahran. Some say that it is Mubah (permissible), some consider it to be Makruh (reprehensible), and others say that it is Haram (prohibited). Evidence used by those who say it is Mubah is that the Ethiopians used to have their games and when 'Umar ibn Al-Khattab objected to them, the Messenger (peace be upon him) told him to let them carry on, as it would teach the Jews and the Christians that Islam is a Din (religion) that permits recreation. They say that the 'Ardha indicates manhood and courage, and it is an ancient custom in the village that is approved of by the government. The evidence used by those who view it as Makruh is that it involves wasting money and time, but if it does not distract people from any Faridah (obligatory act) of their Din, they say that it is allowed. Those who say that the 'Ardha is Haram support their view with the following:

First: The 'Ardha involves playing the Zir (big drum), which is the work of Satan.

Second: All the poets of the region follow the modern artistic styles in their poetry, and so they honor inferior people and degrade honorable ones just to gain money.

Third:

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Holding the 'Ardha involves squandering, as each poet is given up to 5,000 Riyals, or more sometimes, and the Zir player and his band gets a similar fee. So not less than 10,000 Riyals are spent on the 'Ardha in one night, and this sum increases according to the importance of the occasion.

Fourth: Most of the people who are involved in the 'Ardha or attend it are conceited, arrogant, and like to show-off. People have now started to film the 'Ardha and show it later on in their homes. The matter has been worsened, as dancing is now being included in the event.

Fifth: Women mostly watch the 'Ardha from the roofs of their houses and they watch the videos inside their houses, and this is immoral.

Sixth: When the 'Ardha is held at night, which is usually the case, it continues until after midnight, and so most of those who attend miss the congregational Fajr (Dawn) Prayer, except for those on whom Allah has mercy, because they are tired and exhausted.

Seventh: Once the Zir starts to be heard, the surrounding area becomes full of cars and people start to gather, among whom are very old men who come to watch the 'Ardha. They even come using their walking sticks

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to participate in the 'Ardha, as they are able to forget their condition at that time.

This is the 'Ardha and the views of different people on it. I have thus represented the

matter to you, Your Eminence, and I submit it to your consideration, hoping that you could provide us with a detailed answer. We will strictly apply your Fatwa (legal opinion given by a qualified Muslim scholar), In sha'a-Allah (if Allah wills), as we have great confidence that your Fatwas are based on sound knowledge of the Qur'an and Sunnah (whatever is reported from the Prophet, peace be upon him) - and, indeed, the Truth is more deserving to be followed.

A: If the reality of the 'Ardha is as you mentioned in the question, regarding the use of musical instruments, and that the poets exceed proper bounds in their poetry by honoring inferior people and degrading honorable ones just to gain money; it involves wasting money, dancing, swinging, vanity, and filming those who participate in it and those who watch it so the film can be shown later in different places; women watching the 'Ardha and all the Munkar (things which are unacceptable or disapproved of by Islamic law and Muslims of sound intellect) that it involves from the roofs of their houses and other places; and that as the 'Ardha continues to midnight all or some of those who attend it miss Fajr (Dawn) Prayer; then the 'Ardha is Haram, because of all the Munkar that it involves. If only some of these things occurred, it would be sufficient to judge it to be Haram. There is nothing in this 'Ardha that indicates manhood, courage, or generosity; on the contrary, it involves shamelessness,

lying, enraging those who have been defamed, tempting those who have been excessively praised, squandering, and wasting money on useless matters, wasting time, spreading corruption, following the habits of Jahiliyyah (pre-Islamic time of ignorance), blindly copying the ancestors, following whims and personal desires, and preferring all of that over the Shari'ah (Islamic law) with all the praiseworthy morals that it encourages. Regarding what the Ethiopians did, it was a battle demonstration that involved training to undertake the acts of war and use of weapons. The Ethiopians did that on the Day of 'Eid (Festival), without distracting them from performing any of the Faridah. This type of demonstration was one that showed manliness and heroism, it was done in preparation for Jihad (fighting/striving in the Cause of Allah), without wasting time or neglecting priorities. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17203

Q: A habit that has spread widely amongst many tribes is bringing together some of the so called debate poets. People, in weddings for instance and some other occasions, invite two poets, each

from a different tribe, and give them a sum of money to entertain them during the whole night. Two rows of men are formed opposite to each other, each one of them for a poet, and men in each row repeat collectively and loudly what their poet says. Doing so involves clapping hands and dancing. Moreover, each poet prides himself on his noble descent and at the same time defames the other poet. Following are my questions:

1- What is the ruling on hiring these types of poets and what is the ruling on this type of poetry?

2- What is the ruling on dancing and clapping hands?

3- What is the ruling on those who stand in the rows mentioned above and repeat what the poets say?

4- What is the ruling on the poets defaming each other? What is the ruling on their poetry that involves defaming others' lineages and priding oneself on their noble descents?

5- What is the ruling on visiting places in which this kind of poetry is recited?

6- What is the ruling on staying awake at night with such poets until the approach of the time of Fajr (Dawn)?

7- Some of these poets train young men to recite poetry and dance and take them to places where this kind of poetry is recited. What is the ruling on this?

8- What is the ruling on accepting

invitations to attend occasions in which this type of poetry is said. May Allah reward you with the best.

A: All that you have mentioned are Haram (prohibited) acts and practicing them is impermissible. Moreover, it is impermissible to visit places in which such acts are practiced even if a person is invited to them unless their intention is to forbid and warn people against them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15977

Q: Certain occasions; such as marriage and circumcision, are sometimes held in our town. Celebrating these occasions, the men gather in a separate place where they beat the drums, dance and amuse themselves. It is noteworthy that no instrument is used but the drums, there is no mixing between men and women and the obligatory Salah is performed in their due time. What is the ruling on these practices? Please answer us, may Allah reward you with the best!

A: it is impermissible for men to beat the drums on occasions, whether circumcision or others, as this entails prohibited amusement. Rather, it is proven in the Sunnah that women are recommended to beat the duff to announce the marriage.

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This is granted to women only when there are no men present. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18524

Q: In the south of the Kingdom of Saudi Arabia, there are many old habits, and we would like to know their rulings. in weddings and celebrations, people use instruments called Al-Zir and Al-Zalafa (types of drums). Al-Zir is a big bottle of pottery where people fasten the skin of a camel on its opening. They used to heat it before beating against it with two sticks while it is on the ground. Al-Zalafa is a wooden plate with an opening in the back that is about one span or more. This opening is from the part of the player's belly in order to control its sounds. In its sides there are small pins that are used to hang it by a belt to the belly of the player. Upon beating these drums, people who suffer devil's touch feel something strange known as Zar.

Males and females can suffer from this problem. These instruments are played according to a certain style. They keep playing these instruments until the person who suffers from these things regains consciousness. Those who suffer from this disease do some movements such as kneeling and prostrating before the person who is playing these instruments. Those who play these instruments sometimes put this heavy Zir on the head of the patient. Players do not play until they take money. They also do other strange things. The patient throws himself on the fire and catches fire with his hands. He also ascends on branches that have thorns. Moreover, he beats himself with a heavy stick. Some of them take a handful of dust and throw it on the fire and it gives a smell similar to that of incense. Moreover, Shaykhs in the area do not deny this. Some of them gave a Fatwa that these things are permissible, while neglecting what they contain of violations to Shari`ah (Islamic law). Is it permissible to do these things? Is it sufficient to use only tambourines in weddings? What should knowledge seekers and the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) do in this regard? Some people stipulate using these instruments in weddings. Is it permissible for them to do this? Is it permissible for us to attend weddings where such instruments are played?

A: All the deeds mentioned in this question are unlawful acts that are not permitted because of what they contain of prohibited musical instruments and ugly satanic behavior. Therefore, it is not permissible to attend occasions or festivals where such evils acts are committed. Moreover, one is required to deny these things and advise those who do them to give them up. It is sufficient to use what is permitted by Shari`ah in weddings and other festivals. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The thirtieth question of Fatwa no. 18612

Q 30: There is a young man whose parents asked him to marry a woman whom he dislikes. If he does not marry this woman, they will never forgive him. Is it obligatory on him to marry this woman whom he dislikes to avoid the wrath of his parents and to seek their pleasure? is `Urfi marriage (without an official contract) which is kept secret permissible? Is it obligatory on the husband to tell his parents about his marriage?

A: First, obedience to parents is obligatory.

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The son is also obliged to honor and treat them kindly as the texts of the Qur'an and Sunnah indicate. But, he is not obliged to obey them with regard to marrying a woman whom he does not want. He disobeys them for his fear of the bad consequences of such an unwanted marriage which may lead to divorce. He should in all cases consider his parents, treat them gently, avoid the clash of opinions, and be careful of harsh treatment. He, should therefore go ahead and do what he sees is beneficial for himself, as he is aware of his own needs and personality. **Second,** public announcement is the basic element of a Muslim marriage, and it is impermissible to keep it secret. There are great and clear-cut wisdoms behind the obligation of making the marriage public, amongst them is to distinguish it from adultery which is committed in secret. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 1938

Q 4: What is the ruling on women attending weddings and birthday parties? Although they are Bid`ah (innovation in religion) and it is known that every bid`ah is a deviation from what is right. Female singers perform at these parties. Is it considered Haram (prohibited) for women to attend such parties in appreciation of the bride's family and not to listen to the singer?

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A: It is permissible for women to attend these parties if they are free from evil such as men mixing with women and obscene singing. She should attend these parties to celebrate with them if she is able to change the evil, for attending in this case becomes necessary. On the other hand, it is prohibited for her to attend such parties if she cannot change the evil due to the general meaning of Allah's saying: ﴾And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh﴿ and ﴾And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).﴿ In addition to many Hadiths that dispraise singing and musical instruments. It is not permissible for a Muslim, male or female, to attend birthday parties for they are bid`ah, unless they attend them to deny and explain the truth about them.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13315

Q: i prevent my sisters from going to the wedding parties held in our neighborhood. Since this matter upsets my mother and sisters and makes them call me 'unjust' as all the girls of the neighborhood attend such parties, I ask about the Shari`ah ruling on my act; is it injustice, as my mother claims? Am I a sinner? Please guide me. May Allah guide you!

A: If the Walimah (wedding dinner) includes forbidden acts such as men mixing with women, or serving forbidden food and drinks, or singing using musical instruments, and so on, then it is not permissible to attend. It is permissible for women to sing while using the tambourine at marriage weddings. If the Walimah does not include serving forbidden food or drink, there is no harm for women to attend. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The second question of Fatwa no. 11367

Q2: there is a tradition that the newly married couple should be given some money. It is then expected that the person who pays the money takes it back when he gets married. However, there should be some sort of increase on the paid amount. For instance, it may happen that a man gives five-hundred Riyals to someone as financial aid on the occasion of his son's marriage. One month later, the person who paid the money or his son gets married. In this case, the recipient of the five-hundred Riyals has to repay that amount and pay another five-hundred Riyals or less. The point is that some extra money should be paid over the amount he first received. One should not return the exact amount he was given at first; rather, an extra sum should be added. Returning the exact amount without any increase will cause ill feelings. This tradition is common among the people of the south, particularly on the occasion of marriage and helping in building new homes. Is it permissible to pay this financial aid that is repaid in excess? Does it comprise an element of Riba (usury) which is principally established on dealings with loans given on a conditional increase? The extra amount is somewhat mandatory; it must be paid even if a person has to borrow it. The same thing happens with women. A woman sends a specific amount of money to another woman, and in the former's wedding, the latter has to repay the money with an increase. This increase looks like a condition of repayment. The period of repayment may vary; a person who was given the money would marry, and the following week

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the person who gave him the money may also marry. Thus, the latter should pay the former this amount with an increase one week later. It may be one month, or one year; according to the person's situation. What is the Shar`y ruling on this? May Allah protect you!

A: It is permissible for a Muslim to give gifts to his Muslim brother and to do good to him, particularly in times of need. The recipient of the gift should accept it and give another in return. That is because (The Prophet (peace be upon him) used to accept gifts and used to give something in return.) It was reported that the Prophet (peace be upon him) used to reward the person who gave a gift more plentifully, and say, (The best amongst people is he who is best in paying off a debt) May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The First question of Fatwa no. 16655

Q 1: during wedding celebrations, camel racing is held, then the bridegroom distributes prizes amongst the owners of the winning camels, whether in the form of money or bags of barley. It is worth mentioning that most of the bridegrooms incur debts to afford for their marriage celebrations. Is this a valid practice?

A: Holding camel races during wedding celebrations is impermissible because of the involved unsuitableness, the extra costs that the bridegroom bears, and other evils.

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Fatwa no. 18834

Q: our tribe agreed that the bridegroom is to pay to the Waliy (a legally accountable person acting for a woman seeking marriage) six thousand Riyals instead of paying the costs of the wedding ceremony. To pay this sum, an amount of money is to be collected from every married person in the tribe, whether solvent or insolvent. What is the ruling of the Shari`ah regarding this? Please enlighten us. May Allah reward you and forgive your sins! It should be noted that the Walimah (wedding dinner) is served at the home of the Waliy.

A: This agreement obliges people with something that is not obligated by Allah (Exalted be He). It may arouse dispute, envy and hatred among the members of the tribe. The money may be given unwillingly. Moreover, it equates between those who are solvent and those who are not in payment, and this is unfair. Based on the facts mentioned above, it is not permissible to make an agreement to this effect nor continue one which has been concluded according to these terms.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 16151

Q: when someone gets married, the chieftain collects 100 Riyals from every married man of the tribe. He writes the names of people who paid the 100 Riyals in a record and gives it to the groom. The money may reach around 14,000 Riyals or more. One of its negative aspects is that it has to be collected from all the people of the tribe even those who live in Riyadh, Tabuk, Abha and all areas of the Kingdom of Saudi Arabia. All the men of the tribe have to participate in it even if they will not attend the wedding ceremony, in which case their relatives are obliged to pay it on their behalf. If someone does not pay it, the chieftain and his supporters force him to pay it. This financial assistance is often given to the groom with two or three thousands Riyals missing. Some people call for this habit to be stopped. Other people who have not benefited from it yet want it to continue. This has caused tumult in the tribe. One of its positive aspects is that it helps the groom to cover the marriage costs. We would like to know from your Eminence whether this habit is a good habit and if we should keep it, or if it is not so that we may avoid it? We appreciate your advice.

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A: Cooperation among the members of the tribe is good and praiseworthy practice; especially when helping each other in occasions such as marriage and the like. However, the financial assistance should not be obligatory; it should to be optional or in the form of donations according to the saying of the Prophet (peace be upon him): ("The property of a Muslim is unlawful (to take), unless (he gives it) willingly.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20904

All praise be to Allah Alone, and peace and blessings be upon His last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the letter that has been sent to his Eminence, the General Mufty from his Eminence the President of the province of Al-Mjardh, under the number (37 / 584) and dated 15/02/ 1420 A. H. Attached to the concerned letter is a question that was submitted by the shaykh of the tribe of Al Sumayd and transferred to the Committee by the secretariat-general of the Council of Senior Scholars under the number 1423 and dated 25/02/1420 A. H. Such a question reads as follows:

I would like to inform you that Al Sumayd Al-Malha' tribe made an agreement based on the attached convention,

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which is dated in 12/08/1408. Then some new matters happened lately with regard to marriage occasions, so that we held another convention of which a copy is attached and we hope that you, may Allah safeguard you, could raise it to the General Mufty of the Saudi Kingdom so that he may issue a Fatwa regarding that issue. May Allah grant success to all to do whatever He loves and is pleased with. Verily, He is the All-Hearer, the One Who responds to Du`a' (Supplication). May Allah safeguard you and peace be upon you. Written in 14/2/1420 A.H.

A: Firstly: What is mentioned in the first three paragraphs to the effect that a financial fine is to be taken from whoever does so and so is impermissible. This is because such a fine is a financial discretionary punishment which is stated by people who do not have the Shar`y (Islamic legal) capacity to do so. Rather, such a punishment is to be decided only by judges. Accordingly, it is Wajib (obligatory) to abandon these fines. **Secondly:** it is Wajib to forbid and reproach whomever uses a camera, whether a man or a woman. This is because Taswir (photography) is Haram (prohibited). Moreover, Taswir with regards to women is more strongly prohibited because it involves temptation, exposing `Awrah (private parts of the body that must be covered in public), and using photos for purposes that displease Allah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Among the Bid`ah of marriage

Fatwa no. 8660

Q: here in Yemen, we have a tradition, that if people want to conclude a marriage contract with a groom, they count on the markers of the hours, or the appropriate time. In which case this hour is either a blessed or a cursed one, depending on the positions of the star according to their `Aqidah (creed), and if they want to take the bride out (of her house), they take her out during a specific hour according to the positions of the stars, for they claim that a star is facing her when she tends to go out. However, if there is a necessity for her to go out at such a time, they would only let her go out from the backdoor (to avoid facing the star), and when she goes to enter the groom's house, they let her enter from the right side. The same applies to a deceased, as when they move them to the grave, they would only take them out from the right side. Please answer us, May Allah reward you well! Is this permissible or not?

A: We do not know any origin for this in the purified Shari`ah (Islamic Law), rather it is an act of Bid`ah (innovation in religion) and a Batil (null and void) conviction. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18622

Q 1: My grandmother visited Makkah Al-Mukarramah and heard there that the barren woman or the unmarried girl has to read Surah (Qur'anic chapter) Al-Ikhlas in Makkah Al-Mukarramah and to incense her house and body and then go to sleep. If this is done, Allah (Exalted be He) will give her children. Likewise, a lady who is seeking a husband will be given the husband she wishes. My married sister is asking whether she could try this out [for children] but she is afraid. Is it correct to do so? I hope your answer would benefit us!

A: What is mentioned in the question concerning things that some women do in the hope of giving birth to children or getting married is Batil (null and void). It is a pre-Islamic myth and a Muslim is not permitted to believe in or do this. The Muslim should put his trust in Allah (Exalted be He) and pray to Him. Those who have delayed pregnancy should take the lawful medications prescribed by physicians. Reading Surah Al-Ikhlas or any other Qur'anic Surah is a good act, but it is not for this purpose. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The seventh question of Fatwa no. 6337

Q 7: is it a Bid`ah (innovation in religion) to recite Surah Al-Fatihah at the time of engagement? Similarly, is it a Bid`ah for a man to present gifts to his fiancée on certain occasions; such as on the days of `Id, the middle of Sha`ban, the Day of `Ashura', and so on?

A: Reciting Surah Al-Fatihah at the time of engagement or wedding is a Bid`ah and so is presenting gifts to the bride on certain occasions, especially if they are non-Islamic. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The ninth question of Fatwa no. 4127

Q 9: What is the ruling on wearing an engagement or wedding ring for both the bride and groom? The couple usually wears rings on which the spouse's name and the engagement date are engraved. Is this a Bid'ah (innovation in religion) or does it have some origin in Islam? Does the saying of the Messenger of Allah (peace be upon him) to one of his Sahabah (Companions): (Seek anything (for her), even if it is only an iron ring) **denotes the permissibility of wearing a wedding ring.**

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A: First: What you have mentioned about engaged or married couples wearing rings in this manner has no origin in Islam. In fact, it is a Bid'ah introduced by some ignorant Muslims with weak Faith who mimic the habits of Kafirs (non-Muslims). This act is prohibited, as it involves imitation of the Kafirs and the Prophet (peace be upon him) warned against this.

Second: The words of the Prophet (peace be upon him) when he stated: (Seek anything (for her), even if it is only an iron ring) do not support the permissibility of wearing a wedding ring. Rather, the Prophet (peace be upon him) was urging this Sahaby (Companion) to try to bring something to give to his future bride as a Mahr (mandatory gift to a bride from her groom). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 5158

Q 2: is it permissible to wear a wedding ring?

A: It is not permissible to wear a wedding ring, since it involves mimicking the customs of Kafirs (non-Muslims). This is not the way Muslims announce a marriage, but it is the way of Kafirs who are mimicked by

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ignorant Muslims of weak Faith. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 9652

Q 3: When a husband puts henna on the wedding night, the following takes place: He sits among a group of his friends in the wedding. Then a woman, who may be dressed according to the Islamic dress code or may be uncovering her arms and hair, comes to them. She places a pot of henna in front of her. After a short time, she puts henna on the groom's right hand index finger and on the hands of any of friend interested in putting henna. After that the husband starts collecting money from his friends and the attendance. The question now is: Is this practice permissible in the Islamic Shari`ah or not? It should be noted that this practice helps the groom with money. Is it permissible for a woman, young or old, to go out in front of men?

A: This practice in the mentioned way is not permissible. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15434

Q: There are many traditions in our society which I believe are not from the Sunnah to protect women's virginity. A young girl is brought and is asked to urinate in pit. This pit was used before in traditional weaving. The girl throws seven pebbles at the urine. They claim that this act protects her virginity. When she is engaged, the girl weaves a traditional loom and oversteps it in a way I do not understand. They ask her to say certain words which are not understood. This was applied to many girls. A girl does not lose her virginity, even if she commits adultery. What is the ruling on such superstitions?

A: What is mentioned with regards to girls urinating in a pit and saying certain words to protect their virginity is impermissible as this is an act of Jahiliyyah (pre-Islamic time of ignorance) and superstitions with which

devils among mankind deceive ignorant people. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third and sixth questions of Fatwa no. 18743

Q 3: In our country, the following practices are conducted in marriage occasions: a)

Upon bidding the bride farewell, her brother shades her head with a Mus-haf (Arabic Qur'an). They claim that this act is not a Bid`ah (innovation in religion) as it involves religious behavior. We disagree with them as we see that the Mus-haf is a book that should be used for worship only.

b)

on the wedding day, the groom wears an amulet around his wrist called "Al-Imam Al-Damin". This amulet contains some phrases such as "be in Allah's trust" and many others. Does this act count as Bid`ah?

A: The practice they conduct with the bride is baseless in Shari`ah (Islamic law). With regard to the groom wearing an amulet around his wrist, if the amulet contains a Du`a' (supplication) to anyone other than Allah, it is considered major Shirk (associating others with Allah in His Divinity or worship). If it contains texts of the Qur'an and lawful Du`a', it is Haram (prohibited). Wearing amulets, rings and strings with the purpose of warding off evil is prohibited as they are considered a means leading to a kind of Shirk, namely minor Shirk. The Prophet (peace be upon him) said: (Whoever wears an amulet commits an act of shirk.) May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Q 6: Is there any command in Hadith that orders us to lift our hands on delivering a Khutbah (sermon) before concluding a marriage contract?

A: It is not permissible to raise one's hands during the Khutbah of concluding the marriage contract because this was not reported in any Hadith. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18467

Q: some villagers, especially in the Hijaz, have a binding agreement among themselves that they call the "collective adversity." The agreement includes many conditions, one of which is that if any of them wants to give his daughter in marriage to someone from outside the village, he has to pay a sum of money ranging from 2,000 to 5,000 Riyals, which is called the "breaker". This money is added to the community fund, along with the amount they pay annually, which they use for any financial liabilities - may Allah prevent them! - such as Diyah (blood money), compensation, or the like.

This sum of money is paid by the Waliy (a legally accountable person acting for a woman seeking marriage) either from the bride's Mahr (mandatory gift to a bride from her groom) or his own money. Sometimes, the groom is asked to pay it in addition to the burdens of the Mahr, clothing, jewelry, and other costs, even if he is poor. Some people abstain from paying this money

that has been agreed upon, when giving their daughter in marriage to a man from outside the village, due to reasons of poverty or other social reasons. In such a case, the following sanctions are applied:

1. Cutting of friendly relations with the person, sometimes to the extent of not giving them the Salam (Islamic greeting of peace) if he has no rights on them.

2. His right to the collective fund is forgone, even if he had paid something into it previously.

3. They carry no liability for him and he carries no liability for them whatsoever.

4. If the reason behind the man abstaining from paying this money is due to a personal dispute between himself and another member of the community, the community will examine the dispute and rule that the one at fault has to slaughter a number of sheep for the one who has been wronged, in order to satisfy him. However, if there is no reason behind abstaining from paying the money that entails the abovementioned sanctions, the man has to either submit and pay the money, or suffer permanent isolation. My questions are: a. What is the ruling on taking this money from the bride's Waliy or the groom to be paid into the community fund? b. We know that ruling that the one at fault has to slaughter a number of sheep is invalid, as it runs counter to what Allah has revealed. Although it is called a reconciliation, it is in fact using rulings from Taghut (false gods), so how should a reconciliation be made

between the two parties? If the situation is just that one of them has insulted the other, neither of them would want to bring the matter before the court, as it may rule that the one at fault should be jailed, and they do not want that to happen as it may lead to more bigger problems than they are already facing.

A: This practice is a grave act of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). This agreement is null and void and it is obligatory that it should be abandoned and not applied and refuted, as it contradicts the orders of the Messenger of Allah (peace be upon him). It may also lead to some women from the tribe or village remaining unmarried if no man from the tribe or village proposes to them. The Prophet (peace be upon him) said, ﴾"If there proposes to you one whose Din (religious commitment) and character please you, give him (your daughter or female relative) in marriage, for if you do not do that, there will be Fitnah (temptation) on earth and wide corruption."﴿ (Related by Al-Tirmidhy) This Hadith, and other Hadith of the same meaning, render this agreement null and void, as the Prophet (peace be upon him) told us to give our daughters in marriage to a man whose Din and character please us, whether they come from within the tribe or outside. Making the Waliy pay this money is another Munkar, which involves taking people's wealth unjustly. It is therefore obligatory on the tribes and villages that enforce such a custom to abandon it in favor of following the Sunnah (whatever was reported from the Prophet), and in the following of which there is all good. Anyone whom Allah has guided from among the tribe or village should stop doing this and not pay the money levied against them, even if they are boycotted and abandoned, as paying it involves approving of their Munkar and helping them to enforce their false custom.

Hopefully, by doing so, they will prompt others to do likewise and help to put an end to this evil custom. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18468

I live in a village in the Southern Region. We have an old tradition that anyone who marries off his daughter, sister or any one of his female relatives to a man who is not from his village should pay a sum of money to his villagers. In the past, the husband used to pay this sum of money and nobody would leave to the wedding with the wife. This was considered a return for the expenses that the husband might have paid to host the villagers accompanying his wife. Now, this habit has taken on another form. The villagers make a condition that the wife's Waliy (a legally accountable person acting for a woman seeking marriage) pays three thousand Riyals as a requirement to attend the wedding dinner served in the husband's village. If he refuses to pay the money, he may suffer a lot of pressure from the villagers. A long-run dispute arose among the villagers over this

matter. It should be noted that most people in this village only pay this sum of money out of shyness or due to various influences. Some of them refuse to pay on the pretext that this is not permissible. To them, this sum of money is paid without a valid cause. It may be taken from the wife's Mahr (mandatory gift to a bride from her groom) or from the husband. It often falls beyond the marriage costs. It should be noted that the sum that the villagers collect is spent on charitable projects, such as paving roads and building fences around graves or similar purposes. Please advise. May Allah reward you best. Is this action permissible, so we should continue doing it? We need your fatwa to be evidence for all the people. May Allah protect and support you!

A: The tradition you mentioned is a bad tradition, and people must stop it and forbid it. Forcing the Waliy to pay this sum of money according to this false `Urf (custom) is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and is an act of consuming people's wealth unjustly. Thus, the tribes and villages following this tradition must stop it. Also, the person whom Allah (Exalted be He) guides to abstain from doing so from the dwellers of the tribe or village should not pay that sum even if the people desert him. If he pays this sum he will be approving their falsehood. Perhaps other people may imitate him when he does not pay, and so this bad tradition will gradually come to an end.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 20193

Q: In our neighborhood there is a tradition that when a wife dies, her husband should not marry another wife for six months or more. If asked why, they reply that this shows respect to the deceased wife. It happened that a person married a week after the death of his wife, and no one attended his marriage or even offered him Salam (Islamic greeting of peace). Is marriage, even one day after the death of one's wife, permissible in the Shari`ah perspective? Please answer me. May Allah reward you best!

A: This is a pre-Islamic tradition that is baseless as far as the Purified Shari`ah is concerned. Therefore, it should be abandoned and ignored. It is not permissible to forsake anyone who marries immediately after his wife's death; it is even wrong to do so. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Fatwa no. 17581

Q: There is an old custom in my country Telmisan where at weddings a piece of cloth called a shirt is brought into the newlyweds' room. After the groom enters the room of his bride, the bride's family waits outside for the bloodstained shirt as proof that the marriage has been consummated. The shirt is then received by women and girls from among the bride's family - staying with the groom's family - who dance and utter cries of joy while waving the shirt before all the guests. Everyone then rejoices over the first blood stains indicating virginity. One hour later, the shirt is handed to the wife's family who takes it back to their relatives to convey the glad tidings. Once they arrive, dancing and other shameful acts take place. It often happens that the shirt is taken out the next morning, which requires those entrusted with the shirt to stay at the husband's family's home, as they cannot return without it. If the shirt is not brought out, shameless male or female friends talk to the husband or wife in private - to keep others from being involved - asking about the details as to why they failed to consummate the marriage. If they are convinced that it has something to do with what is called "Al Rabt"

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(the spell), then this is considered the worse thing of all. However, there may be other reasons, which I being young and inexperienced may not be aware of. Everybody becomes saddened and help is sought from an expert woman or a scholar who can concoct a special amulet. In addition, the shirt may be brought out after many days have passed. My question is about the permissibility of such a custom. I hope that Allah (Glorified and Exalted be He) will guide you to explain the points and details of this matter clarifying the teachings of Allah and His Messenger (peace be upon him) in this regard.

A: The wedding practices adopted in some countries, as those mentioned by the questioner, including joyous celebrations displaying the bloodstained piece of cloth after the consummation of marriage, and expressing sorrow and claiming that a sorcerer is needed to break the spell if the cloth is not presented, are prohibited groundless practices according to Islam. Moreover, it underlies a false belief and a despicable custom that runs counter to modesty and decency. Since the time of the Prophet (peace be upon him), marriages have been conducted in the best manner free from these false customs and baseless beliefs. It is not necessary for a husband to consummate the marriage on the first

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night. Rather, it may be delayed due to a certain impediment and take place later without any of the above-mentioned practices. What is stipulated by Shari`ah (Islamic law) regarding marriage is announcing it by providing witnesses, preparing a banquet, and women beating Duff (a tambourine-like instrument without bells) and reciting lawful poetic words. If the groom is the victim of an evil spell which prevents him from having sexual intercourse with his wife, this can be treated through permissible means such as Ruqyah (reciting Qur'an and saying supplications over the sick seeking

healing) and lawful medicines. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19802

Q: I am a young man in the prime of my youth who got engaged to a certain girl. After a period of engagement, I decided to contract marriage in the period between 'Eid-ul-Fitr (the Festival of Breaking the Fast) and 'Eid-ul-Adha (the Festival of the Sacrifice). However, I confronted the problem that my fiancée's relatives rumored that it is impermissible to contract marriage in such a period, which caused my fiancée's father to ask an Imam of a Masjid (mosque) to be given the reply that it is Islamically impermissible. I, on my part, asked another Imam who gave me a reply to the opposite of that of the first Imam.

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I fell into confusion and this is why I sent to you hoping that you will give me a detailed answer substantiated by Hadith and Ijma' (consensus of scholars) so that I can convince my fiancée's family. In fact, I am sure that contracting marriage between the two 'Eids is permissible but I have no evidence in written form.

A: A man may contract and consummate his marriage on any day of the year unless he is in a state of Ihram (ritual state for Hajj and 'Umrah). During the state of Ihram, it is impermissible to marry or contract marriage for oneself or for others. As for prohibiting contracting marriage between 'Eid-ul-Fitr and 'Eidul-Adha or at any other day, it has no Shar'y (Islamic legal) grounds. Rather, the Prophet (peace be upon him) is authentically reported to have contracted marriage with 'Aishah in Shawwal and consummated the marriage in Shawwal also. This is supported by the Hadith related by Imam Muslim and others on the authority of 'Urwah (may Allah be pleased with him) who reported 'Aishah (may Allah be pleased with her) as saying: ﴾"The Messenger of Allah (peace be upon him) married me in Shawwal and consummated the marriage with me in Shawwal, and who among the wives of the Messenger of Allah (peace be upon him) was more fortunate with him than I." 'Aishah also liked that the women of her family should enter the houses as brides during the month of Shawwal.﴿ (A similar Hadith was reported by Al-Tirmidhy, Imam Ahmad in his Musnad [Hadith compilation],

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Al-Nasa'y and ibn Majah) Furthermore, 'Aishah (may Allah be pleased with her) liked that the women of her family should enter the houses as brides during the month of Shawwal so as to follow the Sunnah of the Messenger (peace be upon him) and to put an end to Jahilyyah-related practices and the false beliefs of some laymen that contracting and consummating marriage in Shawwal is Makruh (reprehensible). Actually, such a belief is unsound and groundless. Rather, it is one of the superstitious habits of Jahiliyyah (pre-Islamic time of ignorance) as people of such a time would see an evil omen in the name of Shawwal which carries a connotation of the drying up of the camel's milk and the lifting of its tail. Ibn Sa'd stated in Al-Tabaqat: They hated this month because of a plague that took place during it and thus saw in it as an evil omen. Thus, one should follow the teachings of the Qur'an, the Sunnah of the Prophet (peace be upon him) and the practices of his Sahabah (Companions), in which there is all good. One should discard anything which contradicts them, all Jahiliyyah-related customs and sayings of ignorant people paying them no attention. May

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Fatwa No. (19808)

Q: I am married and while I was in outdoor religious lesson arranged by some scholars, I understood from the speech

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of one scholar that one should not have sexual intercourse with his wife on the following days: Tuesdays, Wednesdays and Saturdays. He also said that taking a bath on Wednesdays is impermissible and that whoever takes a bath on 40 successive Wednesdays will die by iron. What is your fatwa regarding such claims?

A: Claims of the scholar mentioned above regarding the prohibition of having sexual intercourse on the days mentioned and of taking a bath on Wednesday is false and groundless beliefs. Thus, it is impermissible to have confidence in it or act thereupon. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa No. (1545)

Please, tell me about the religious ruling on traveling abroad for a year or more, leaving one's wife home, in order to provide for one's family. Please, bear in mind that there are others who travel abroad not merely for such a reason; rather, they do so in order to build palaces, buy cars, and provide other worldly luxuries.

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Undoubtedly, such a long absence might lead to committing adultery by the man or the woman, we ask Allah's guidance and success!

A: If the two spouses come to accord on this travel for a long or short period, when chastity is observed, it will be unobjectionable. However, if one of them fears the consequences of departure although it is necessary for making a living, s/he may ask from the other spouse his right to being together so as to observe chastity and not to commit adultery. If such a request is refused, the one fearing this may bring the case to the court to judge between them according to Shari`ah (Islamic law). However, committing adultery does not necessarily follow as a result of staying without one's spouse even for along period. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 15659

Q 2: one day, my wife and her mother went to visit one of our neighbors. When I returned home from work they were still out. When they returned home, I asked my wife where she had been and she told me the name of the neighbor they had been visiting.

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I said to myself that there is nothing wrong with exchanging visits with neighbors. I then asked her, "Were you alone?" "No," she said, "I was sitting with my neighbor, my mother and my neighbor's husband." When I heard that I was enraged and ordered her not to repeat this again and not to go to her neighbor if men, her husband or otherwise, would be with them. You should bear in mind, Your Eminence, that Hijab in our neighborhood does not cover hands and feet. Women do not cover these body parts in the presence of Ajanib (men lawful for the woman to marry). Your Eminence, am I wrong or right in what I did? If I am wrong, please guide me to what is correct. May Allah reward you!

A: If the case is as you have mentioned, you are right to prevent her from going out in order to avoid evil consequences. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The second question of Fatwa no. 18280

Q 2: What is the ruling on a woman leaving her husband's house and staying at her father's house without the husband's permission? What is the ruling on her giving priority to the obedience of her father over that of the husband? It should be mentioned that the husband is a practicing Muslim. Answer us! May Allah reward you good!

A: It is impermissible for a woman to leave her husband's house except after taking his permission, whether she is going to visit her parents or others, for this is one of his rights over her, unless there is a Shar`y (Islamically lawful) reason that forces her to go out. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 18000

Q 2: What is the ruling on a woman who is used to visiting her family - that lives nearby - without informing her husband? Bear in mind that there is no necessity to visit them, but she leaves in the morning and returns before her husband comes home, as if she had done nothing. It is also important to mention that when she asks her husband's permission to visit them he does not refuse; however, she has just become accustomed to doing this. Is she a sinner?

A: If the husband allows her to go out, there is no harm, provided that

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she goes out fully covered and is not adorned. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19559

Q: Praise be to Allah, I am a married woman and my husband allows me to work as a kindergarten teacher. The school required my husband's signature of approval on my employment contract stipulating that I would not quit without prior notice. One day we had a dispute and my husband sent me to my father's house. When he took me to my father, he did not say whether I was to remain in the house and never go out or not. So I stayed at my older brother's house until the end of the academic year. Because this was during the final exams, which usually lasts for two weeks, it is very difficult to find a replacement teacher. However, when my husband knew I stayed with my brother, he became very angry and accused me of going out without his permission. I only left my father's house to stay with my brother who lives nearer to the school. I wished to fulfill the contract wherein my husband agreed to my not quitting my job abruptly without ample notice.

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Later, my husband ordered me to return to my father's house and remain there until the problem was resolved. I refused because of my contract obligations that do not permit unauthorized absences. After those two weeks (14 days) when the summer vacation started, I returned to my father's house. Some righteous people mediated our dispute and were able to resolve the problem; thus, and I am back with my husband now. My question is: am I considered a sinner for going out without my husband's permission, although he had previously agreed to let me work for the whole year, based on my contract? He reproached me and said I ought to have returned to my father's house, even if he had signed the contract. I am confused. Is it permissible for him to revoke my employment contract?

A: If the reality is as you mentioned, that your husband agreed to let you work as a teacher, there is no blame on you. Allah (Glorified be He) says: ﴾O you who believe! Fulfil (your) obligations.﴿ The Prophet (peace be upon him) said, ﴾"Obedience is obligatory only in what is good (and reasonable)."﴿

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The second question of Fatwa no. 10818

Q 2: what are the legal rights of the husband after concluding the marriage contract and before consummating the marriage? Should his wife ask for his permission before doing anything such as traveling, fasting, going out or suchlike?

A: It is obligatory upon the woman to maintain her honor and keep herself chaste during that period. She should not travel except with the permission of her family and in the company of a Mahram (spouse or unmarriageable relative). She should not leave the house except with their permission. She does not need to seek the permission of her husband during that period. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 7840

Q: what should a husband do if he stays eighteen months away from his wife, then intends to return to his country? Answer us.

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A: You should inform your family of the date of your arrival so that your wife can be aware of your arrival date, thus be well prepared for meeting you, for the Prophet (peace be upon him) (forbade that a man returns unexpectedly to his wife by night) You should be tender and kind to your family, you should also maintain the ties of kinship with your relatives, Allah shall bless your life and family. Moreover, you should observe the obligations of Islam, and ask your family and relatives to observe them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question of Fatwa no. 4313

Q 4: is it permissible for a wife to permit people to enter her husband's house of in his absence?

A: It is impermissible for her to do so except with regard to her Mahrams (unmarriageable relatives) such as her father, her father in law, her brother, her nephews, her paternal uncle, her maternal uncle, etc. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 7808

Q 7: is it permissible for a wife to comply with her husband regarding matters she feels do not please Allah, though she feels that conforming to her husband will help him become a better person? Moreover, she sometimes feels compelled to lie to her husband only with the intention of gaining some benefit?

A: It is not permissible for a wife to obey her husband in matters involving disobeying Allah such as having anal intercourse or intercourse during menstruation. The Prophet (peace be upon him) said, ("There is no obedience to a creature in matters involving disobedience to the Creator.") The Prophet (peace be upon him) also said, ("Obedience is obligatory only in what is good (and reasonable).") As for telling the husband a lie, there is no harm in that if it leads to some benefit and does not harm anyone. This is because the Prophet (peace be upon him) gave Rukhsah (concession) to both the husband and wife that they may tell the other a lie provided that it brings benefit and that it does not harm anyone. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Division between someone's wives

Second question of Fatwa no. 1977

Q 2: why did the Messenger of Allah (peace be upon him) have more than one wife?

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A: With Allah is the perfect wisdom. It is His wisdom that He (Glorified be He) made it Mubah (permissible) for men to marry more than one wife, whether in the previous Shari`ahs (Divine laws) or in the Shari`ah (Islamic law) that was revealed to our Prophet Muhammad (peace be upon him). Polygamy was not thus peculiar to our Prophet (peace be upon him). Rather, Ya`qub (Jacob, peace be upon him) had two wives. Also, Sulayman (Solomon, peace be upon him) married ninety nine wives at the same time, and he had sexual intercourse with all of them on the same night hoping that Allah would grant him a son from each one of his wives that would fight for the cause of Allah. Polygamy is not a Bid`ah (innovation) in Din (religion). It is not against sound mind or the requirements of Fitrah (natural disposition). Rather, permissibility of polygamy is a manifestation of Allah's wisdom. The number of women is more than that of men as statistics always show. Man may have the energy that requires him to have more than one wife to satisfy his sexual appetite through the Halal (lawful) means instead of committing something Haram (prohibited) or repressing his needs. A wife may fall sick or have menstruation or postpartum that prevent sexual intercourse, a husband then may need to have another wife to satisfy his sexual appetite instead of repressing his desire or committing adultery. Since polygamy is Mubah and acceptable by sound minds, Fitrah and Shari`ah; some of the previous prophets practiced it, and necessity may require its practicing; so it is not strange that our Prophet Muhammad

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(peace be upon him) practiced it. Scholars mention some other wisdoms for which the Prophet married more than one wife at the same time. Amongst these wisdoms was to strengthen the relations between the Prophet (peace be upon him) and some tribes through marriage, hoping that doing so would add to the power of Islam and help in its spread as it increases friendliness and consolidates ties of love and brotherhood. Another wisdom was to support some widows and compensate them with that which is better than what they lost, as a consolation for them to help them endure their misfortunes, and legislating a Sunnah (a commendable act) for the Ummah (nation) to do good to widows whose husbands are killed in Jihad (fighting in the Cause of Allah) etc. Besides, scholars mention that amongst the wisdoms for which the Prophet (peace be upon him) practiced polygamy was to increase his offspring as to respond to the call of Fitrah, to increase the number of the Ummah, and to reinforce the latter with those who may help it to support and spread Din. Finally, increasing the number of female knowledgeable believers who would teach and advise the Ummah according to what they learnt from the Messenger of Allah (peace be upon him) and knew about his personal character was one of the wisdoms for which the Prophet (peace be upon him) married more than one wife. The Prophet (peace be upon him) did not marry more than one wife at the same time to satisfy his sexual appetite, for it is narrated that the Prophet did not marry a

virgin or a young woman except `Aishah (may Allah be pleased with her). The rest of the Prophet's wives were not virgins. Had the Prophet's sexual appetite been the reason for his practicing polygamy; he would have chosen only the young virgins to satisfy his appetite. The Prophet (peace be upon him) did not choose to marry young virgins even though after migration many lands were opened,

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Muslims started to have their own state, became more powerful, their number increased, and every family wished if they could have a relationship by marriage with the Prophet. Nevertheless, the Prophet (peace be upon him) did not marry such young virgins but he only married for good purposes which are obvious for whoever considers the circumstances of the Prophet's marriage to each one of his wives. Similarly, had the Prophet been lustful, this would have been known from his biography during his youth and physical strength, but at that time, he (peace be upon him) had no wives at all other than his honorable wife Khadijah bint Khuwaylid who was older than him. Likewise, had he (peace be upon him) been lustful; he would have been known for doing injustice to his wives regarding dividing his time and care between them. They were of different degrees of beauty and age but the Prophet was known for his justice to them, for his perfect chastity, and protection of his private parts when he was a young man and during his old age. This signifies that the Prophet was on an exalted standard of character and acted righteously with regard to all his affairs until he was renowned for this amongst his enemies. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 9087

Q 2: there is evidence in the Qur'an that a Muslim man is not allowed to marry more than four wives at a time. Why did the Messenger (peace be upon him) not abide by this,

by marrying more than four wives?

A: The Glorious Qur'an that permitted Muslims, who are sure they will be just to their wives, to marry up to four wives, and not more, is the same Book that permitted the Prophet (peace be upon him) to marry more than four wives at the same time. The two rulings are parts of Allah's Shari`ah (Islamic law) and are not based on inclination or sexual desires. Allah (Exalted be He) says: ﴾O Prophet (Muhammad صلى الله عليه وسلم)! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses - whom Allâh has given to you﴿ up till: ﴾You (O Muhammad صلى الله عليه وسلم) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will.﴿ Then He (Exalted be He) says: ﴾It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allâh is Ever a Watcher over all things.﴿ This is the law stipulated by Allah for His Messenger and the Muslim community in which all Muslims must believe. Anyone who believes in part of the Qur'an and disbelieves in another is in fact acting like the Jews. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 3166

Q: Why does Islam permit polygamy, i.e. that a man may marry two, three, or four wives at the same time. What are the conditions, characteristics, and advantages of such permissibility? How can we refute the allegations of those who doubt the permissibility of polygamy?

A: It is Allah (Exalted be He) Who makes it Mubah (permissible) for a Muslim to marry up to four wives if he is able to fulfill their rights, is sure that he can do justice between them, and does not fear of being unjust. Thus Allah (Exalted be He) revealed to His Messenger (peace be upon him): ﴿And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.﴾ This Ayah (Qur'anic verse) shows that Allah (Exalted be He) permits Muslims to marry more than one wife; two, three, or four according to their will if they do not fear being unjust between them. He (Glorified be He) is All-Knowing and Well-Acquainted with the affairs of His slaves. He is All-Wise in stating His Shari`ah (Islamic law). He legalizes for His slaves what achieves their interest and regulates their life. He cannot be questioned as to what He does, while all people will be questioned. Therefore, it is Wajib (obligatory) to surrender

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and leave all the affairs to Him (Glorified be He). It is also Wajib to believe in the Divine Decree. All the foregoing is a prerequisite for believing in the Wisdom of Allah (Exalted be He). Besides, since human beings' intellectual capacity is limited; they may or may not know the details of Allah's Wisdom regarding many branches of Shari`ah (Islamic law), but still they have to yield to Allah's will. A Muslim scholar who is faced by those who raise doubts and allegations regarding polygamy should refer the matter to the origin of Din (religion), i.e. believing that the All-Knowing, All-Wise, Most Kind, and Most Merciful Lord of the universe has sent trustworthy and truthful Messengers to give people glad tidings (if they believe in Allah and obey Him) and warn them (against disbelief in Allah and disobeying Him). Allah (Glorified be He) revealed to those Messengers laws that work towards the happiness of mankind and the well-being of the universe. Such messengers conveyed their messages clearly and clarified all the proofs for their truthfulness. If those who doubt polygamy believe in the All-Knowing Lord, in His wisdom, justice, and mercy; and in the truthfulness and trustworthiness of the Messengers; the proof is established against them and they have to surrender to Allah regarding His Shari`ah, whether they know the wisdom behind every Divine legislation or not. On the other hand, if those who doubt polygamy refuse to believe in the origins of Shari`ah, there is no need to discuss the details of it with them. Nevertheless, there are some wisdoms for the permissibility of polygamy. Among these wisdoms is that statistics and research prove that the number of newly born girls exceed the number of newly born boys, and that the death rate of males is higher than that of females, as men are subjected to more death reasons such as wars,

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hard work, long-distance travel and all other sources of difficulties and dangers. Thus, if polygamy is banned; some females will not marry and consequently will not be able to satisfy their sexual appetite and instinct in an honorable way on the basis of which families, tribes, and people are established. This will also lead many women to fall victims to procurers so that honors are violated, progeny decreases, the number of foundlings increases, families are destroyed, and corruption and affliction spread in society. All the foregoing result in fatal diseases such as syphilis and gonorrhea. Another wisdom of polygamy is to increase the number of progeny as a result of the increase of the number of married women. This will add to the strength of the Ummah (nation), and encourage cooperation to face the difficulties of life and to settle on Earth upon which Allah has made man a successive authority. On the other hand, Shari`ah enjoins marriage to safeguard chastity, increase progeny, protect honors, and maintain the human race. In addition, Allah's universal norm that women usually have menses, pregnancy, and that their postpartum period lasts for a long duration of time is another reason for the permissibility of polygamy. If a man has more than one wife, he will be able to protect his private parts from

indulging in Haram (prohibited) practices. He will satisfy his sexual needs with his other wife and thus this will help him to control his desires and not to respond to Satan or to his own whims. Finally, a wife may be sterile but there is harmony between her and her husband and the latter wants to marry another woman only to have offspring, as it is something that Allah loves and that works for the development of the earth and the strength of the Ummah. Allah thus permits such a man to practice polygamy so that he may attain the happiness of having children. There are some other wisdoms for the permissibility of polygamy. However, polygamy, as mentioned above, is permitted by the Shari`ah of Allah the All-Wise, the Praise-Worthy, the Most Merciful, and the Most Loving. Allah Who has created knows the best the needs of His slaves and He is the Most Courteous (to His slaves), and the Well-Acquainted (with everything). He cannot be questioned as to what He does, while all people will be questioned. Slaves of Allah have then to know the just estimate of their Lord. They have to acknowledge the incapability of their own souls and refer the knowledge of what they do not know to Allâh; All-Knower of the Unseen of the heavens and the Earth. People must make themselves busy with doing what Allah commands them to do and avoiding what Allah prohibits. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 2752

Q 3: someone marries a woman and then travels to another country where he marries another woman and does not visit his first wife for months. Later, when he returns to her, should he compensate her for the months he spent with his second wife or divide his time between them?

A: It is a Sunnah (a commendable act) for a man who marries a second wife to spend three days with her, if she has been previously married and seven days if she is a virgin. Afterward, he should divide his time between the two wives equally. If he stays a longer period with any of them, he should spend an equal time with the other when possible, unless one wife gives up that right. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 4060

Q 1: I married a second wife while my first wife was ill. I prepared a separate house for each of them. Now, I do not get the same care my second wife gives me in my first wife's house. Will I be sinful if

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I stay longer and spend more nights in my second wife's house, since my first wife is ill and cannot take care of me?

A: the basic principle states that justice among wives regarding housing, food, clothing, and spending the night is obligatory. You should fear Allah and be just to them according to your ability. If you want to favor any of them for the reasons you mentioned, you should kindly ask the other's permission. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 7781

Q 2: is it true that if a Muslim has four wives and one of them becomes old, i.e. experiences menopause, he only has to provide for her and not to have sexual intercourse with her?

A: He must provide for her housing, clothes and daily needs. As for dedicating a night to her like the rest of his wives, this is to be agreed upon between the two of them. If she accepts to concede her night to another wife, this will be fine, otherwise, he should dedicate a night to her or divorce her if

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she asks for it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 7813

Q: I married young, without much awareness and forethought, to a woman, who is sincere and religiously committed, but I am not attracted to her physically. After fifteen years, I found the woman I had been longing for and I married her also. My first wife gave birth to many children, but only four survived (may Allah protect them) and my second wife gave birth to seven children, all of whom survived (all praise be to Allah). The two wives live together in one big house and the affection between them is strange, as they treat each other like sisters, because I try hard to be fair to them both in everything I have. Each one sleeps with her children in a separate room and I sleep alone in another room. What concerns me is that I am deeply attracted to the second wife, but I rarely feel any inclination towards the first, no matter how hard I try through fear of Allah, due to her old age and because she does not take care of herself. Please guide me and may Allah guide you, to save me from falling

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into sin in this matter. May Allah protect you and extend your lives for Islam and the Muslims.

A: There is no harm in what you have done, if the two of them are happy with that, as Allah, (Glorified be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ It is also reported that 'Aishah (may Allah be pleased with her) said, ﴾The Prophet (peace be upon him) used to divide equally among his wives and be fair, then he would say, "O Allah! This is my division in that which I own (have control over or the power to do), so do not blame me in that which You own and I do not own (i.e. the inclination of the heart)."﴿ If they are not happy, it is obligatory on you to spend a night with each one, even if you do not have sexual intercourse, and then you may leave them both for two nights every four days, because fairness in the division of the nights is obligatory. As for the feelings of love and consequent desire for sexual intercourse, this is not in your power, this is a matter for Allah (Exalted be He). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 7027

Q 2: A man had two wives; one of them receives 1,000 Riyals as a monthly pension, and the second does not receive anything. Is it permissible for the husband to give the second wife who does not receive a pension an equivalent amount of money to that of the first wife, or less, or is it not permissible? Could you kindly advise? May Allah reward you!

A: It is not permissible for him to do so. This is not fair because the mentioned pension is not from the husband. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 7370

Q 3: i have a wife who has a psychic problem; she does not fulfill my rights as a husband. i married another wife to serve me and my sons, and i spend days with them equally. However, my first wife along with her sons sleep in one room and leave me to sleep alone in her room; would i be committing a sin if i do not stay with her since she neglects me?

A: If the situation is as you mentioned, that you spend days with both your wives equally,

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but she refuses to sleep with you in her room and leaves you alone there, you are not a sinner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 6561

Q 4: A Muslim is married to two women and he divides everything equally between them, but he loves and spends more nights with one of them. What is the ruling on this man having sexual intercourse with his second wife and then going to spend the rest of the night with the other one whom he loves more? Bear in mind that his second wife's children are noisy and this man needs to get up early to go to work. Is there any sin on him? What if he spends two nights with the wife he prefers and one with the other?

A: First, the basic rule is to treat all wives justly, for Allah (Glorified be He) says: ﴾so do not incline too much (to one of them by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married).﴿ The emotional inclination is excluded from this order, for it is confirmed that the Messenger of Allah (peace be upon him) used to divide everything between his wives justly and say: ("O Allah! This is my division concerning what I possess, so do not blame me concerning what You possess and I do not.")

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Second, if the reality is as you mentioned, that you divide everything between them except that you love one of them more than the other, there is no harm on you based on the previous evidence. **Third,** it is not permissible for you to spend the night of a certain wife with the other without her approval. Furthermore, it is not permissible to allocate double the number of nights for a wife without the other's approval, as this falls under the inclination prohibited by Allah (Exalted be He). The blessed Sunnah (whatever is reported from the Prophet) is for a man to equally divide the nights he spends with his wives and it is not permissible for him to spend part of one's night with the other without her approval, as previously explained. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 8774

Q: My mother is afflicted with a disease that left her disabled. As a result, she cannot fulfill her marital duties. My father sought treatment for her inside as well as outside the Kingdom but to no avail, which led him to marry another woman to keep himself chaste.

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He is a healthy man, all praise be to Allah. As his sons, we approve of his marriage as long as our mother is still his wife and lives among us. One day, my maternal aunt came to visit and asked to take my mother (her sister) to live with her for a month for the purpose of treatment. After the month, my aunt was informed of my father's marriage and when we asked her to return my mother since her condition had not changed, she absolutely refused. My maternal aunt and some of my uncles were against my father's marriage to another woman. When we asked her about the reasons of her disapproval, she said that my father would better commit Zina (premarital sexual intercourse and/or adultery) and not marry another woman, for then he would be accountable for his sins. Some of my uncles said that if things were the other way round, my mother would not have the right to ask for divorce to marry another man. I would like to note that we brought our mother by force, fearing that my father would divorce her. During the course of the dispute with my aunt and uncles, I raised my hand to slap my aunt but I sought refuge with Allah (Exalted be He) from Satan and I did not do it, all praise be to Allah. Now we live happily and contentedly with my mother. One week after the dispute, I went to my aunt to apologize to her and to keep my ties with her but she refused to answer my greeting. Two weeks later,

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I visited her again and she received me coldly. It is worth mentioning that I live in the city of Baqiq. My aunt and uncles stopped visiting us in our house except when I take my mother to the other house which is in Al-Ahsa'. I live with my father and brothers in the same house in Baqiq, while my aunt and uncles live in Al-Ahsa'. I have another house near them in Al-Ahsa' in which I stay for three days each month. My aunt would come and visit my mother alone and stay for half an hour or more with her before she would leave. As for my uncles who were against my father's marriage, they have not seen my mother for a whole year now while others visit her every month or two. I want to stress that my aunt does not visit us in our house in Baqiq and if we do not go to the other house for a while, she does not see her sister all this time. Before, she used to come every two or three weeks to visit us. I hope your Eminence would answer my following questions:

1.

As their nephews, what is our stance toward our aunt and uncles? Now, they do not like my father at all, should my brothers and I keep our ties with them or sever them until they solve their problem with our father? To be honest, my father has not asked us to

sever our ties with them, on the contrary, he urges me to visit them. However, they do not respect my father and when I visit them, they do not welcome me

heartily and lovingly. I have tried to make peace between my aunt and uncles and my father to regain our previous relations but nothing has changed.

2.

What is the ruling on marrying four women? When is it permissible for a Muslim to marry four women?

3.

What is the punishment for someone who urges or advises others to commit Zina in order not to marry another wife, may Allah save us?

4.

What is ruling on my aunt and uncles' stance in this whole matter? Is their response to my father's marriage right or wrong?

A: If the reality is as you mentioned, **First,** you have to keep good ties with your kin - your aunt and uncles - even if they cut you off and do not visit you in return or receive you coldly. You will be rewarded for keeping good ties with them and they will bear the sin of cutting you off. **Second,** it is permissible for a man to marry more than one woman, when he is capable of fulfilling all their obligations, is not afraid of being unjust to them and can divide the nights he spends with them equally. **Third,** anyone who is against polygamy, advises others against it and prohibits it for themselves or others - even if this leads to Zina - is mistaken in their claim

and has committed a sin by advising another against polygamy. They have to perform Tawbah (repentance to Allah), seek Allah's Forgiveness and take back their advice and opinion. **Fourth,** if your aunt and uncles are taking this position that you have mentioned, they are wrong in severing their ties of kinship and in showing enmity towards your father and his sons. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9856

Q: I have been married for five years now to a righteous man, all praise be to Allah. We have four children and we lead a happy life, all praise be to Allah. However, after I had this fourth girl, my husband married another woman at a time when I was really in need of him. He said that he did not marry her out of any negligence on my part, but to maintain the Sunnah (supererogatory act of worship following the example of the Prophet) of polygamy and to have many children. I could not bear it. When he married this woman, I did nothing but be patient and seek the reward from Allah (Exalted be He), while I was torn inside. The whole matter affects my health and the baby's, although many days have passed and no one but Allah (Exalted be He) knows how I feel. I wish

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you could guide me to the right solution that does not involve me committing a sin. Can I ask him to leave me, despite the four children we have? Should I ask him to leave her while she is pregnant? What is ruling on that? Will I bear a sin for asking him to leave her and will he bear a sin if he leaves her? Note that at one point, I visited her in the Kingdom and asked her to leave him, explaining that I cannot bear it. She told me that my reaction is natural and that after a while, I will get used to it and feel nothing. The exact opposite happened, each day my bitterness and pain increase. What should I do?

A: If your husband is as you mentioned a righteous man whose company is good and you have some children, we advise you to be patient and remain with your husband, if you have nothing else against him. You have to be good company for him and help him to fulfill his duties and to save your children from separation and its effects. Beware not to say or do anything that offends him or his wife, and if you do, hasten to apologize. If your husband or his other wife offend you in any way, try to be patient and reproach them in a friendly way. May Allah guide you all to be good companions to one another and help you build this family and raise your children on the Islamic morals!

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8435

Q: I have two wives. I have been married to the first one for twenty years, and we have four sons and five daughters. I have been married to the second one for three years, and we have one daughter. The last three years have all been miserable, mostly for my first wife. I have tried so hard to treat both my wives fairly and equally, but I am still failing to do it. Because of the problems, I began to hate my first wife, to the extent that I used to force myself to have sexual relations with her. I am still married to her for the sake of our life together and our children. However, I cannot bear what I am going through. In 22/2/1405 A.H., her brother came and we were all sitting together. After an argument, I told her I could not bear to live with her anymore. I did not have the intention of Talaq (divorce initiated by a husband). Then I told her brother to discuss with her what she wanted. I meant that she could either have Talaq or stay

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and live with her children, on the condition that I will not live with her but I will provide for her housing and food from the Nafaqah (obligatory financial support) I send to my children. However, I cannot bear to live with her, and I decided that this was my last night with her. She replied at once that she would not leave her children. I told her that she did not have to leave, but I was not going to stay with her anymore. Now I am thinking, for the sake of the old days, and out of mercy for our children, to let her stay with the children in their separate house, provide her daily sustenance and clothing twice a year, treat her if she becomes ill, and drive her to her family at least twice a month, in addition to any emergencies. All this is in times of ease; whereas in times of hardship, we will share whatever we have, even if it is one loaf of bread. Since that day, I left her. However, we live in the same house, each of us in a different apartment. My questions are the following:

Firstly, does this contradict Shari`ah (Islamic law) and am I a sinner?

Secondly, have I done well, or will I be considered a wrong-doer or wronged for the rest of my life?

Thirdly, is it better for her to stay with her children - if she chooses to - or to have Talaq?

Fourthly, am I obligated to divide sustenance between my two wives equally,

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given that my second wife is the one who will care for me?

A: If the situation is as you mentioned, and you both agree to these arrangements, this is permissible and does not contradict Shari`ah. This is not considered Talaq. However, if you disagree, you should refer the matter to the court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 21351

Q 2: My wife makes me angry and we fight a lot. This is why I refuse to share her bed. One day I informed her that I am not satisfied with her actions and she said that she would forgive me for marrying another wife in return for a monthly sum. I agreed and kept supporting her financially. She lives in a separate house with our children and I visit them regularly. If I stay with her, we fight and thus I do not stay there. I live now with my second wife and we have children. Am I to be blamed for this? I want to do justice between them but I can not. Please advise.

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May Allah benefit Muslims with your knowledge.

A: It is permissible for a woman to give up her night to her co-wife or to her husband as this is her right. It was authentically reported that the mother of believers Sawdah (may Allah be pleased with her) gave up her (turn) day and night to the mother of believers `Aishah (may Allah be pleased with her). However, the husband should do justice between them, if the granter changes her mind. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 9338

Q: I am a religious young Muslim man. I treat my mother well, Praise be to Allah. my father is married to a second wife and he loves her and her children more than us. He gives preference to his children over me and my two sisters. My stepmother is an envious woman. She lives on the ground floor and we live on the first floor of the same house. My father sleeps, eats with the second wife and buys them food but does not do the same for us under the pretence that I receive a perpetual annuity. It is worth mentioning that his other children also receive a perpetual annuity.

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He has not slept or eaten with us for approximately 13 years. When I see him, I greet and respect him but I do not go to visit him on the ground floor because I do not feel comfortable with my stepmother as she looks at me with her eyes full of hatred. When quarrels erupt between my mother and my stepmother, my father takes the side of my stepmother because he fears her. He does not respect my mother and he quarrels with her due to minor things even though my mother respects him. It should be noted that my mother served his mother for twenty years until the grandmother passed away. The question now is: Is there any sin or harm on me if I speak evil about my father in his absence because of the injustice we suffer from him? Is there any sin on my father because of his unfair treatment to us? It is worth mentioning that he barely gives my mother sufficient money for expenses. Is there any sin on me if I do not go to congratulate him on the `Eid Days bearing in mind that he does not come to us on `Eid to congratulate us? What is the Islamic way which my mother should follow to take her living expenses from him? How should I treat him according to Islam? It should be taken into consideration that my father comes to see us every two or three days for only 10 minutes a time.

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A: If the reality is as you have mentioned, your father has committed a sin with regard to not treating both wives as well as his children equally. However, it is not permissible for you to deal with him in the same manner because you are commanded to establish the ties of kinship with him and not to cut them. Do not defame or disobey him in any way. Advise him nicely and guide him to the correct way with which he should treat his wife and children. Your mother, sisters and you should ask for your rights kindly and nicely. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 10686

I married twenty-five years ago and my wife and I had children, who are all married by now, except for the youngest son who will marry soon, In sha'a-Allah (if Allah wills). My life with my wife has not been at all happy for a long time as married life should be, I could not even get what a man needs from his wife. After a while, I was able to marry another woman, and, with the Blessings of Allah, I found comfort and peace of mind. I tried, as far as I was able, to deal equitably with my wives in terms of food and drink, accommodation, and nights.

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Shortly, after my second marriage, I was in my first wife's house and she gave me a glass of milk. I did not want to drink it myself, so I took it from her and gave it to one of my children who was sitting next to me. When my wife saw me give the glass to the child, she snatched it from his hand and did not want him to drink it. From this I realized that she had put something in the glass, but I do not know whether it was magic or poison. I became very angry and wanted to hit her, but I stopped myself because my children asked me to leave her for their sake. They said that Allah would hold her accountable for what she did. After this, I have not slept, eaten, or drunk with her, fearing that she might harm me, but I still meet all her needs in terms of food, drink, and clothing. I have not divorced her, because her parents are no longer alive, she has no brothers, and also for the sake of my children. My question to Your Eminence is: am I sinful for not spending the night with her, or eating or drinking with her, bearing in mind that she no longer desires sexual intercourse because she is now around 60 years old.

A: If the reality is as you mentioned, there is nothing wrong in you not spending the night, or drinking or eating with her to protect yourself.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12338

Q: If a husband gives privileges to one of his wives, such as giving her a gift, to the exclusion of the others, will it be a deviation from the fair treatment that Allah (Exalted be He) has imposed upon a husband towards his wives? This gift is a token of gratitude for the wife who always helps her husband in his work; she carries water to him in his work, collects the harvest from the field, and delays her own housework, such as spinning and the like, to help him. On the other hand, her co-wife abstains from helping the husband and only cares about her work, such as spinning and embroidery, and spends the money she gets from this work as she likes. The first wife leaves all this work most of the time to help her husband as much as she can. Should not the husband reward her for her efforts?

A: if a man has more than one wife, he should observe equity between them with regard to supporting them, spending the nights with them, and providing them with houses. He is not permitted to favor one of them with a gift for no Shar`y (Islamically lawful) reason. In this way,

there is no harm to give a gift to the wife who helps him in his work. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17774

Q: I married a woman fifteen years ago but she bore me no children, so I married another woman and had children, all praise be to Allah. They both live in two separate apartments in the same house, and we eat together with no problems. However, my heart is inclined towards my first wife, just like the Messenger of Allah (peace be upon him) loved `Aisha (may Allah be pleased with her) more. They are both jealous, although they rarely show it, but I cannot control their hearts. I cannot do what the Prophet (peace be upon him) used to do with his wives, and mine are not like the Prophet's. I believe equity is related to Nafaqah (obligatory financial support), housing and spending the nights with them; whereas the rest of the matters that are not part of Shari`ah (Islamic law) cannot be divided equally. Please answer me concerning the following: Firstly, am I considered a sinner for not being fair in other matters?

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Secondly, if I am committing a sin, what are the criteria of treating wives equally? Thirdly, when does inclination to one of the wives become permissible? Fourthly, what is your advice to me and my wives? I had performed Hajj and `Umrah with my first wife this year with our money. Her share of this money was even greater than mine, and my second wife did not object, since she did not have enough money to travel with us. Is it obligatory to take my second wife to perform Hajj as well? Should I spend some nights with my second wife instead of those I spent with my first wife while traveling?

A: it is obligatory to treat wives equally in what is controllable, such as Nafaqah, housing, clothing and spending nights with them. However, you are not blamed for the uncontrollable things, such as feelings of love and inclination. Allah (Exalted be He) says: ﴾You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much (to one of them by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married).﴿ The Prophet (peace be upon him) used to divide his time and provisions equally among his wives and invoke Allah saying, ﴾"O Allah! This is my division concerning what I control, so do not blame me for what You control and I do not."﴿ As for traveling, a husband should cast a lot between his wives;

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whoever wins travels with him, as the Prophet (peace be upon him) used to do. In addition, you do not have to make up for the nights spent with one wife during travel; you should divide your time between your wives equally after you return. Traveling to perform Hajj or `Umrah is like any other journey; you should cast lots between your wives. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19782

Q: In 1376 A.H., I married a righteous woman and had eleven sons and a daughter. Two of my children passed away, I ask Allah to reward us in the Hereafter, and the others are still alive, may Allah keep us all safe and sound. After completing their studies, five of them got married and are now living with their spouses in their houses. In 1405, my wife suffered from a mental and physical disease which made her abstain from having sexual relations with me. I consulted many doctors seeking her recovery from Allah (Glorified be He) and was satisfied with Allah's Decree. I did not think of getting married again for two reasons. First,

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I hoped she would recover.

Second, to be able to look after my children during their mother's illness. In 1415, after my children got married and the condition of their mother worsened, my children asked me to marry. I married another righteous woman for I wanted to get married and all my children were grown ups as the youngest is 18 years old. We live in a separate house and we have a daughter. I support both houses with regard to lodging, food, clothes, education, and all the necessary things. I also guide them to the good of their religion and worldly life. After I got married, my first wife's health improved. Is there any blame on me because I am staying with my second wife, even though my first wife did not object? Please advise, may Allah reward you with the best.

A: you should do justice in division between your two wives. It is not permissible for you to do otherwise without the first wife's permission.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 15065

Q 4: What is the ruling on a man married to two women but providing for only one of them?

A: Nafaqah (obligatory financial support) is the wife's right and it is permissible for her to waive it, if she so wishes. Yet, if she does not waive it, the husband is obligated to financially support and treat his wives on an equal basis, according to his capacity. Otherwise, he will be committing a sin and will come on the Day of Resurrection with one of his sides split. Allah will expose him before all the people as reported in a Sahih (authentic) Hadith from the Prophet (peace be upon him). Moreover, the wife is entitled to claim her rights defined by the Shari`ah (Islamic law), and the husband is obligated to fulfill. Allah (Exalted be He) says: ﴾Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allâh has given him.﴿ Also, Allah (Exalted be He) says: ﴾but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis.﴿ The Prophet (peace be upon him) said, ﴾"It is enough sin for a person to withhold sustenance from those they are responsible for."﴿ (Related by Muslim) The Prophet (peace be upon him) also said, ﴾"Anyone who

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is married to two wives and inclines to one of them will come on the Day of Resurrection with one of his sides hanging down."﴿ (Related by Imam Ahmad and the Four Compilers of Sunan; Hadith compilations classified by jurisprudential themes) May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 20516

Q: A man has two wives; one of them is an employee who receives a monthly salary, which she spends as she wishes without giving him any of it. He pays the expenses of the house, such as electricity and telephone bills. She does not help him with any part of her salary. When she buys a piece of cloth, it is he who pays the dressmaker's fees. The other wife is a housewife. She does not have a source of income, but she may get some money from her daughters who are employees. However, it is not enough to fulfill all her needs. The husband pays for the electricity and telephone bills.

If he gives his second wife - the housewife - some money to fulfill her needs,

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does he have to give the other wife the same amount in order to observe equity between them? Does he have to give something to the working wife every time he gives something to his wife who does not work?

We need your advice to tell him. May Allah grant you success in doing good! May Allah safeguard you!

A: the husband has to be observe equity between his wives with regard to supporting them, providing them with clothing, housing, gifts, spending the nights with them, and other such material rights. It is not permissible for him to give one of them something without giving anything to the other unless she accepts this willingly. Also, a wife does not have to give her husband any of her money. However, if she gives him some of her money to help him to pay for the house expenses and support their children, this would be a good deed. Such an act would strengthen the ties of love and intimacy and her reward for doing so would be twofold; because what she spends on her husband is considered as both Sadaqah (voluntary charity) and a means of maintaining ties of kinship. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 2193

Q 1: My daughter is an employee. She gives her mother some of her salary. I do not need money from her but she gives me more than she gives her mother. My second wife has a son who invests in my money and gives some of his income to his mother.

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My third wife has young children and does not receive money from anyone. When she asks me for money I give her the same as I give to my other wives because I fear being unjust to them. I intend to give her more than my other wives as they have other sources of income. I depend on the Hadith, which states: ("You and your property belong to your father.") **Is the money my children give to their mothers considered my property and so I can give an equivalent amount to my third wife? Could you please enlighten me in this regard.**

A: If the reality is as you mentioned; that your daughter from the first wife gives some of her salary to her mother and your son from the second wife gives some of his income to his mother, then it is not obligatory for you to give the third wife the same amount as your children give to their mothers. The money they give to their mothers is considered an aspect of their gratitude to them. Thus, you do not have to give the third wife the same amount as them. you just have to give each of your wives and their children what is sufficient for them in a kindly manner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18762

Q: My wife gave birth to twelve sons and daughters. She has been rejecting to have sexual intercourse with me for a year saying that she does not need it any longer. furthermore, she took Allah and her children, especially the elder son and daughter, as witnesses that she gave up her right in sexual relationship. My question is: Can her giving up this right free me from the liability? I sent this letter to you for fear of being sinful. I hope you will answer me soon.

A: If the reality is as the questioner has mentioned, her giving up this right is valid and the husband is not sinful. She is entitled to give up any of her rights. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20688

Q: A wife who does not fulfill the marital rights and obligations of her husband, and consequently her husband wants to separate from her, but the wife prefers to stay with him and her two young children

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in return for conceding all her rights on him, in terms of him spending the night with her, fairness, and the other rights a wife is entitled to, and she will not ask him for anything. They have both agreed on this, but is this type of agreement acceptable according to the Book and the Sunnah (whatever was reported from the Prophet)? Is the husband sinful if he carried out this agreement?

A: If a wife gives up her marriage rights on her husband in return for staying under his 'Ismah (the bond of marriage), and they both agree to this, there is no objection to it, because Sawdah (may Allah be pleased with her) asked the Messenger (peace be upon him) to let her remain in his 'Ismah in return for giving her night to 'Aishah (may Allah be pleased with her), and the Prophet (peace be upon him) agreed to this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Fifth Question of Fatwa no. 5741

Q5: if a man marries a maiden, he stays with her for a week. if he marries a matron, the said period will be for three days; in either case he does not go out for the congregational Salah; does this have any basis in the Sunnah (whatever is reported from the Prophet)?

A: If a man marries a maiden (and he already has other wives), he should stay with her for a week and then divide his time equally between other co-wives. If the new bride is

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a matron, he stays with her for three days. If she wants the husband to stay with her for a week, he may fulfill her wish and then make up for the four days difference when dividing his time between his other wives. This opinion is based on the Hadith reported by Abu Qilabah on the authority of Anas (may Allah be pleased with him) who said, ("It is the Sunnah that if someone marries a maiden and he already has another wife, then he should stay for seven days with her (the maiden) and then arrange his staying with both of them by turns. If the second wife happens to be a matron, he should stay with her for three days, and then divide days among them by turns." Abu Qulabah said, "I can say that Anas traced the Hadith to the Prophet (peace be upon him).") (Agreed upon by Al-Bukhari and Muslim and the wording is for Al-Bukhari). It is also related on the authority of Um Salamah (may Allah be pleased with her) that she said, ("When the Prophet (peace be upon him) married her, he stayed with her for three days and said, 'There is no lack of estimation for you on the part of your husband. Thus, if you want me to stay for a week with you, I will and will do the same with my other wives.'") (Related by Muslim). Anyone who marries either a maiden or a matron should not make this a pretext to abandon the congregational Salah in the Masjid (mosque); there is no evidence supporting that, even in the two Hadith mentioned above. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13822

Q: A man married eight years ago and does not have a child yet.

Although, he is happy with his wife, the problem is that his mother and older brother are telling him to marry another wife, but he does not want to do this, because his wife is devoted to him and looks after him very well. His mother is asking him to marry again to have children. He went to see a doctor, who told him that his wife needs medical treatment that would cost 1,000 Pounds. He told his mother about this, but she does not agree with it. He is very confused and anxious; because, if he obeys his mother and marries another wife, his first wife will leave him, but if she stays with him he cannot reconcile with his mother or his elder brother or speak to them as they live far away from him. Also, if he marries another wife, he cannot provide for them both. We are hoping to hear from you.

A: it is permissible for you to marry another wife if you are able and want to have children, as this will help increase the number of Muslims. Maybe you can come to an agreement with your wife as to what would be best for you both; whether to separate or stay together. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13339

Q: One of the customs of the people of the southern region is the following: When a man wants to marry a second wife and he fulfills all the requirements of marriage, such as Mahr (mandatory gift to a bride from her groom), the household furniture, the clothing needed for the marriage, and all other necessary items, he should fulfill all the same marriage requirements for his first wife or at least he should give her the equivalent of this in money. This is considered two marriages at the same time. These procedures, definitely, cause great exhaustion to the groom and increase his debts. Is this custom a right of the first wife or is it considered a Bid`ah (innovation in religion) which we should stop as much as we can? This custom is called Wisa' and the wife's family, relatives, and neighbors are invited to this occasion, which is considered a renewal of the marriage contract with the first wife. Could you please enlighten me in this regard.

A: it is not obligatory for a person desiring to have another wife to do Wisa', which is paying Mahr for the first wife as he pays for the second wife. However, if he treats his first wife well and gives her what pleases her, there is no harm and this is a manifestation of kind treatment.

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The first question of Fatwa no. 9912

Q 1: In our village, we follow a tradition which we do not know whether it is a custom or an act of `Ibadah (worship). when a man marries a second wife, he is required - and sometimes even forced - to give his first wife a sum of money, gold or what is equal to one fourth of the Mahr (mandatory gift to a bride from her groom) of the second wife, in order to please her. What is the ruling on this act? If it is Mashru` (Islamically acceptable), what is the evidence?

A: If a man marries a second wife, he is not obligated to give anything to his first wife; and no one should force him to do so. However, he may willingly give his first wife whatever amount he wishes as a way of honoring her and maintaining their good relationship. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 19307

Q 4: what are a wife's rights on her husband and a husband's rights

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on his wife?

A: The basic rule regarding the mutual rights and duties between spouses is the statement of Allah (Exalted be He): (And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.) The Prophet (peace be upon him) also said, ("Treat women kindly; they are like captives in your hands. You do not owe anything else from them. In case they are guilty of open indecency, then do not share their beds and beat them lightly but if they return to obedience, do not have recourse to anything else against them. Indeed, you have rights on your wives and they have their rights on you. As for your right on them, it is that they shall not permit anyone you dislike to sit or enter your home, and their right on you is that you should treat them kindly in relation to their clothing and feeding.") (Al-Tirmidhi said the Hadith is Hasan (good) and Sahih (authentic). The same Hadith was related by Imam Ahmad and Abu Dawud)

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Moreover, it is related on the authority of Mu`awiyah ibn Haydah (may Allah be pleased with him) who said, ("I asked, 'O Messenger of Allah! What is the right of our wife on us?' He replied, 'That you should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, not revile her or forsake her, except in the house.'") (Related by Abu Dawud as Hasan) May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The fourth question of Fatwa no. 6574

Q 4: what are the Islamic guidelines I should follow to fulfill the rights of my husband and my household? what is lawful and unlawful with regard to the rights of spouses? Things have become obscure to many people, so that they make things permissible or impermissible

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without knowledge. My brothers have some religious knowledge and are practicing Muslims, but I feel shy to ask them about anything of this nature.

A: It is your duty to maintain good relations with your husband, treat him in a kind and reasonable manner and perform the tasks that wives typically do for their husbands. Allah (Exalted be He) says: ﴾And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them.﴿ Further, you should cooperate with him on righteousness and piety as much as you can. It will benefit you to read biographies of the female Sahabah (Companions of the Prophet) and how they used to serve their husbands. This will be of great help to you, in sha'a-Allah (if Allah wills). May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The second question of Fatwa no. 4546

Q 2: my husband breeds cattle, he beseeched me by Allah not to feed grains to the cattle until he returns. However, he was late and I feared that they might die of hunger, so I fed them the grains despite my husband's request to not do so; what do I have to do in this case?

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Answer us! May Allah reward you.

A: If the reality is as you have mentioned, there is no sin on you for doing this, rather you will be rewarded for this In sha'a-Allah (if Allah wills), for it is impermissible for you or your husband to kill the cattle by depriving them of food, as the Prophet (peace be upon him) said: (It is a great sin that a person neglects whom they sustain) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5666

Q: I wish to know about the following:

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1- my husband follows the Qur'an and the Sunnah (whatever is reported from the Prophet) and urges me and others to adhere to the Sunnah, but I do not listen to him or follow him.

2- What is the ruling on going out, in his absence and without his permission, to visit my family and relatives?

3- Were I to obey what my husband says, women would laugh at me and accuse me of fearing him.

A: Firstly, if your husband is as you have described, it is obligatory upon whoever hears him to respond to him as long as what he preaches is in accordance with the Book of Allah (Exalted be He) and Sunnah of His Messenger (peace be upon him). You should be the first to answer his call, obey him with regard to Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and thank Allah for endowing you with such a husband who encourages you to do good. May Allah guide you to what pleases Him! **Secondly,** you are not permitted to visit anyone, a relative or otherwise, except after taking your husband's permission. It is a way of maintaining good relations with him and guarding the family. However, if in some way he has indicated that he does not mind your going out to visit your Mahrams (unmarriageable relatives) or to fulfill some needs, then it is the same as his explicit verbal consent. **Thirdly,** you should obey your husband whenever he commands you to do good, in order to please Allah and

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fulfill your husband's rights. The Prophet (peace be upon him) said, ("Anyone who seeks to please Allah by displeasing the people, Allah will be pleased with him and will make the people pleased with him. Anyone who seeks to please the people by displeasing Allah, Allah will be displeased with him and will make the people displeased with him.") May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The fourth question of Fatwa no. 9404

Q 4: What is the ruling on a woman doing housework, such as cleaning and washing? Is she considered a sinner if she neglects it? Is it one of her duties towards her husband to cook for him? Can a husband prevent his wife from buying whatever she wants with her money if she has enough accessories and other luxurious things? Her husband provides her food, clothing,

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and shelter, but she does not want the clothes her husband buys for her; she wants to buy expensive clothes, accessories and luxurious things for herself and her son. She buys all this from her own money, but her husband does not agree to this and does not buy her most of the accessories that she wants. As the Nafaqah (obligatory financial support) is obligatory on a husband, can he prevent his wife from buying anything for the house with her own money? Please suggest for me some useful books or publications related to marital life, a wife's rights, and also child rearing, whether issued by the Committee or others. Do not forget to include information on their prices and where I can purchase them. Please provide me with a detailed reply, as I am a common man and I need to know everything in detail related to marriage and raising children.

A: Firstly, the ruling on a wife doing housework, such as cooking, washing, cleaning and so on differs according to the social class, customs and traditions of each society. **Secondly,** a husband cannot prevent his wife from buying foods and clothes with her own money, unless she is a spendthrift or buys something prohibited. In this case, he should prevent her from wasting her money or buying prohibited things and should be firm about that.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16697

Q: I am now an old woman who enjoyed a happy marital life. This happy life was the envy of all the people around us. An evil eye caused our relationship to deteriorate. In recent years, my feelings towards my husband changed; I could not bear speaking or sitting with him. Furthermore, due to my suffering from diabetes and blood pressure I became sensitive to anything my husband did. The clashes between us ended with an experience of overwhelming anger. My husband died on 25/2/1414 A.H. while he was angry with me. I am worried about this as I could not fulfill the rights he had over me. That is why I enquire about whether a Kaffarah (expiation)

is required or not. I have deep regret and want to expiate. Please answer me, may Allah reward you with the best!

A: Every right each partner has over the other is great and must be fulfilled. With regards to what you did with your husband, if it was done unwillingly, hopefully, you are not sinful. If it was intentional, you would be accountable and you have to perform Tawbah (repentance to Allah), ask Allah's forgiveness, and make Du`a' (supplication) frequently for your husband. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17035

Q 3: is it permissible for a wife to refuse having sexual intercourse with her husband when he desires it? What is the ruling if she refuses merely out of stubbornness?

A: It is not permissible for a wife to disobey her husband when he wishes to be intimate with her except for a Shar`y (Islamically lawful) reason, such as menstruation. It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said,

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("When a woman spends the night deserting the marital bed, the angels curse her until she comes back (to the bed).") In another narration related by Al-Bukhari, he (peace be upon him) said, ("If a man calls his wife to his bed and she refuses to come, the angels curse her until the morning.") In another narration by Muslim, he (peace be upon him) said, ("The One Who is in the heaven is displeased with her until he (her husband) is pleased with her.") May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The fourth question of Fatwa no. 17262

Q 4: my husband asks me to stay up at night with him, but I refuse to do this as I like to maintain Qiyam-ul-Layl (standing for optional Prayer at night), which is why I tend to sleep early. Is this counted as an act of disobedience to my husband?

A: You should obey your husband in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), but if he asks you to stay up at night with him in a way that prevents you from offering Fajr prayer (Dawn prayer) or asks you to watch whatever is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), in this case you should not obey him. Otherwise, he should be obeyed in anything else even if this results in missing Qiyam-ul-Layl, for it is a Sunnah (supererogatory act of worship following the example of the Prophet), but obeying the husband is an obligation.

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The fifth question of Fatwa no. 6948

Q 5: is it permissible for a wife to desert her drunkard husband's marital bed and refuse him when he wants her, as she cannot bear his drunkenness? Is she considered a sinner for refusing to sleep with him and is cursed by the angels until morning as stated in the Hadith?

A: If the reality is as you mentioned, she is not considered a sinner. She must advise him and if he performs Tawbah (repentance to Allah), praise be to Allah. However, if he refuses and persists in committing this evil, she may ask for Talaq (divorce initiated by a husband) to escape this Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). If he refuses to divorce her, she may refer the matter to the court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 14507

Q 2: is it permissible for a woman to offer Qiyam-ul-Layl (standing for optional Prayer at night) and Tahajjud (optional late night Prayer) without her husband's permission when he is present? Bear in mind that she only offers them

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after her husband is asleep. She also took his permission once to observe supererogatory Sawm (fasting), and he agreed and told her she can perform any act of religious devotion. Should she take his permission again, or is the first time enough?

A: Firstly, a woman should keep up Qiyam-ul-Layl and encourage her husband to keep it up. It is related by Abu Dawud and Al-Nasa'y that the Prophet (peace be upon him) said, ("May Allah show mercy to a man who wakes up at night, offers Prayers, and wakes his wife up. And if she refuses to wake up, he sprinkles water on her face. May Allah show mercy to a woman who wakes up at night, offers Prayers, and wakes her husband up. And if he refuses to wake up, she sprinkles water on his face.") **Secondly,** it is not permissible for a woman to observe supererogatory Sawm while her husband is present except with his permission. It is authentically related that the Prophet (peace be upon him) said, ("No woman should observe Sawm when her spouse is present (in the house) but with his permission.") If he gives her permission, she may observe Sawm. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6295

Q: I have a wife and five children including infants and toddlers. My wife does not fulfill her household and marital duties nor takes care of the cleanliness of my children. She does not care about me and does not accept my advice or requests. For instance, she does not obey me when I call her to bed, and she leaves the house indifferently without my permission. Sometimes I return home and find the children crying, while she is not with them. I do not know where she goes when she is out. I wish she could do some household chores, such as cooking, making me tea or coffee, and doing the laundry, but she does not do any of these things; even worse she has aggressive manners. What should I do with this woman? Some people have suggested something that would cure her and make her obedient to me. Is this cure permissible? What should I do with this wife? May Allah reward you best and guide you to goodness in this life and the Hereafter!

A: If the reality is as you mentioned, you should advise her and explain to her the rights of the husband on his wife and the rights of the children on their mother, and you should do this in a kind and gentle way. Tell her that leaving her husband's house without his permission is not permissible. Instruct her to fulfill her due rights towards you with peace and love, and fulfill her rights.

Ask her parents and Mahrams (unmarriageable relatives) to help you. If she responds positively, it will be fine - praise be to Allah; otherwise, abandon her in bed. If this proves useless, beat her lightly in a disciplinary manner; not in revenge. If she becomes obedient, treat her kindly and keep good company with her. If she persists and reconciliation proves impossible, you should either be patient or divorce her. Allah (Exalted be He) says: ﴾Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.﴿ ﴾If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things.﴿ If the cure that people have suggested to you is Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing), because they think that she is affected by an evil eye, there will be no blame on you. Ruqyah should involve recitation of Ayahs (Qur'anic verses), Du`a' (supplications), or similar sayings that do not comprise Shirk (associating others with Allah in His Divinity or worship). If she suffers

a mental illness that affects her psychology, take her to a psychiatrist; perhaps Allah (Exalted be He) will cure her. However, if the cure involves magic spells, it will be impermissible and you will commit a great sin if you do it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 18649

Q 4: my sister wanted to cut her hair and told her husband, but he refuses to let her; what is your opinion on this?

A: It is obligatory on a woman to obey her husband in what is Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), and not cutting her hair is obligatory on her out of obedience to her husband, as this is part of that which is Ma'ruf. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12396

Q: My father is sixty five years old and my mother is of the same age. He abuses her verbally, and she leaves the house without his permission. As her children have grown up and gotten married, she has been living with them for five years now. She asks for Talaq (divorce initiated by a husband), but my father refuses to divorce her, and he does not sustain her. What are the duties on both of them? Bear in mind that both of them are well-off. What is your advice for them? I am their eldest son, and I always advise them to forgive each other. May Allah guide you to the benefit of Muslims!

A: married couples should live together in kindness and treat each other well. It is not permissible for a husband to abuse his wife verbally, and it is not permissible for her to leave the house without his permission. Each one of them should fear Allah (Glorified and Exalted be He) as He should be feared and observe His Boundaries. May Allah set right everyone's affairs. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18943

Q 1: what is the Islamic ruling on Bayt Al-Ta`ah (House of Obedience; a law that requires a wife to return to her husband's house and to obey him) especially that some husbands make bad use of this law?

A: The basic rule states that the relationship between the spouses shall be based on kind treatment and honor, as Allah (Exalted be He) says: ﴾and live with them honourably.﴿ He (Glorified be He) also says: ﴾And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable﴿ Each of the spouses has rights on the other that must be fulfilled. It is not permissible for either of them to harm the other in any way. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1533

Q: A woman has suffered from a psychological disorder since she was 11. It seems as if she is possessed by a Jinn (creatures created from fire). It is noteworthy that with Allah's Grace she is abiding by her Deen (Islamic faith). She is married and has children, but now she keeps away from her husband and prevents him

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from having intercourse with her, because she always feels as if another man is having intercourse with her. She claims that a man has written some Ayahs (Qur'anic verse) of Qur'an for her and she has put them in a Mus-haf under her pillow. But she continues to suffer from this and adds that this happens to her in her dreams while sleeping at night. This is a severe problem that only Allah knows how to overcome. First: Is there any sin upon her? Second: Is there any medical or Islamic cure for this disease? Please advise, may Allah reward you the best!

A: First: There is no sin upon her for what she sees in her dreams; having sexual intercourse with a man as a husband and wife, for the sleeper is not to be held responsible in Shari`ah (Islamic law). Yet, if she observes any discharge of Maniy (spermatic fluid); she should perform Ghusl (ceremonial bath). She should also enable her husband to have a sexual intercourse with her as much as she can but if she cannot or her husband waives his right to that; there is no sin upon her. **Second:** The cure of this disease can be sought in the following: **1-** Putting one's trust in Allah and seeking refuge in Him. Also, offering Du`a' (supplication) and appealing to Him; in addition to imploring Him with sincerity to relieve this distress and put an end to this harm. Further, she should also refer to Ruqyah (reciting Qur'an and supplications over the sick seeking healing) along with reciting Adkhar (pl. of Dhikr, Remembrance of Allah) and authentic Du`a' reported from the Prophet (peace be upon him) such as reciting

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Surah Al-Ikhlas [chapter 112 of the Qur'an], ﴾Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴿ and ﴾Say: "I seek refuge with (Allâh) the Lord of mankind,﴿ three times along with blowing into both hands each time, then wiping over the body as much as one is able. Also, she should recite Al-Fatihah and Ayah Al-Kursi daily upon retiring to sleep. The Prophet (peace be upon him) taught us to perform Wudu' (ablution) before retiring to bed as when going to offer Salah (prayer) and then lie on the right side and recite: ﴾O Allah! I submit myself to You and entrust all my affairs to You and depend upon You, having hope and fear of You. There is no refuge or shelter from You, except with You. O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Muhammad (peace be upon him)) whom You have sent.﴿ and other Du`a' hoping for Allah's protection from any harm such as recitng in the morning and evening: (Bismillah (In the name of Allah) with Whose Name nothing can harm on earth or in heaven , He is the All Hearer, the All Knower) three times. Furthermore, whenever a person visits a place, he should say: (I seek refuge with Allah's Perfect Words from the evil of that Which He has created) besides other Adhkar and authentic Du`a' reported from the Prophet (peace be upon him). This is a cure for souls and bodies

and is a form of fortification against Satans among humans and Jinn. 2- Referring to doctors at a psychiatric hospitals, perhaps they can provide treatment. We

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ask Allah to grant her recovery and safety. We also recommend her to supplicate and implore Allah often and ask Him to grant her recovery from that which afflicts her. He is the One Who states: ﴾Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴿ May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 9176

Q 2: i have not found any comfort with my wife since i married her. She disagrees frequently and wants to go visit her family every day and she listens to what they say. When i bring her food, she prepares it reluctantly, and, after preparing it, she tells me that she will go to sleep. Is this correct or not?

A: You should advise her and explain to her the marital rights she owes you. Treat her kindly and try to work with her family in this matter. If you fulfill all her rights over you, hopefully she will remedy her attitude and discharge her duties towards you. And it is Allah Whose Help is sought.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 3515

Q 3: i got married two years ago and i am still a student. i have been living with my family since then. i gave birth to a baby. However, i sometimes feel that i hate my husband and I keep telling myself that I should not and will not think this way, but I always return to the same idea, then regret afterwards, but to no avail. My question is: What should I do with my husband? It should be mentioned that he does not annoy me in any way, except if I am the one who makes the first move.

A: You should fear Allah (Exalted be He), strive against yourself, and be a good companion to your husband. You should also guard his honor, money, and children, and fulfill all his duties. In order to do this, you should first seek Allah's Support, and then be patient, observe Salah (Prayer), recite the Qur'an, and say Adhkar (invocations and Remembrances said at certain times on a regular basis) that are authentically reported from the Messenger of Allah (peace be upon him). Moreover, you should resort to Allah to grant you success in fulfilling Allah's Rights, which He has prescribed, as well as the rights of His Servants. Finally, you should remember the bad end of whoever oppresses and maltreats their life partners. We ask Allah (Exalted be He) to guide your heart to Al-Haqq (the Truth).

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Fatwa no. 11534

Q: I am a 49 years old woman. I did not have the chance to know my father and I got married soon after his death. I have no siblings or relatives other than my cousins. Now I have ten children of which four are married. I suffer from vitiligo (loss of pigmentation) in my hands and feet since an early age and my husband always mocks me because of this disease since the day we married 22 years ago. Whenever he is angry with me, he says he is the only one who has endured me. At other times, he supplicates to Allah against me saying, "May Allah afflict you more and more". He always threatens to marry another woman, and I do not object. Many times he goes out without saying where he is going. When he returns and I tell him that he is destroying himself and his children, he shouts saying that none will destroy the children but me. Sometimes he calls on me and when I come to him he tells me to go away. When I ask him to discipline the children, he yells at them and tells them that he does not want to see them. Moreover, after my stepfather has died, sometimes my mother comes to visit me.

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When he sees us sitting, he does not even greet her; he does not respect her old age. She gets upset when I do not visit her, but he prevents me from going to her. When she comes over, he tells me to send her home, although she has no one but me. Occasionally, I go to her without his knowledge when he is at the Jumu`ah (Friday) Prayer. I do not know whom I should obey, my mother or my husband. Sometimes, I go to the neighbors to stay for a while because I am angry at him or at my children because the neighbors are kind. Am I a sinner for going there? I do not want to live with him anymore, but if I leave him I will have to leave my children and I cannot do that. Would you kindly advise me? May Allah reward you good!

A: Firstly, You and your husband should treat one another with kindness and speak and behave politely. **Secondly,** each one of you should maintain the rights of the other and fulfill all mutual obligations. Both of you should disregard the minor mistakes of one another in order to overcome your problems and maintain a stable life. **Thirdly,** a wife should not leave the house of her husband except with his permission. If he prevents her from maintaining ties of kinship, there is no harm on her but he will bear the sin for preventing her.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12478

Q: once after breaking my fast in Ramadan, I beat my son. When my wife asked me who did it, I lied to her and said someone else's name. So she said to me, "By Allah! You are a Jew or a Christian." Then I said to her, "By Allah! It is you who are a Jew or a Christian." Since that moment, I have not spoken to her. I need your advice, may Allah reward you and a blessed month to you!

A: You and your wife must perform Tawbah (repentance to Allah) and ask Him for forgiveness. You should also forgive one another. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7475

Q: I have a very good wife who keeps up Salah (Prayer)

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and observes Hijab (veil) in such a perfect manner that she has convinced all the women of our village to observe it. She has many good qualities but she makes some mistakes that I cannot overlook, lest they have a religious ruling. when she is angry, she curses me or my father, or utters things like, "May the Jinn harm you," "I am not lawful to you" or "It is lawful for me to be your wife anymore." Is it better for me to be patient? Are these words considered a serious violation of our marital duties?

A: If your wife is as righteous as you have mentioned, but she is afflicted with a foul mouth, you should tolerate her for the merits she has and advise her to avoid cursing and using foul language. You should urge her to perform Tawbah (repentance to Allah) and to avoid the reasons that cause her to get angry. Moreover, she must offer Kaffarah (expiation) for taking a false oath deeming her unlawful to you, but this has no effect on your marital relationship.

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Fatwa no. 1472

Q: i have a wife who gave birth to eight children. One of my daughters is used to go out without my permission. Once i beat her and her mother reproached her and cursed her and her father and forefathers. Six months later, the girl went out without taking my permission. I beat her again and her mother cursed my mother three times. I was greatly offended by this insult. It is worth mentioning that I helped my wife to memorize two Juz' (a 30th of the Qur'an) as well as the text of Al-Usul Al-Thalathah (The Three Fundamentals). Nevertheless, this has not deterred her from cursing me and my parents. Please give me your Fatwa (legal opinion issued by a qualified Muslim scholar).

A: If the reality is as you mentioned, the curses the woman uttered signify disobedience to Allah (Glorified and Exalted be He) and an offence against the daughter, her father, as well as her grandmother. The wife has to make Tawbah (repentance to Allah) by regretting the sin, giving it up, and being determined not to commit it again. She should ask for the forgiveness of those whom she cursed. Allah (Exalted be He) says: ﴿O you who believe! Turn to Allâh with sincere repentance!﴾

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He (Exalted be He) also says: ﴿Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴾ Scholars agreed that this Ayah (Qur'anic verse) was revealed with regard to the penitents. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5017

Q: a slight clash took place between a wife and her husband. as a result, the wife got angry at her husband and started speaking ill of him and cursing him and his parents. The husband is inquiring about the ruling on this act. Does his wife become unlawful for him as a result of her act? We hope that you attend to this issue and answer us. May Allah reward you the best for serving Islam and Muslims! May Allah safeguard you!

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A: First, it is a major sin to curse a Muslim. It was authentically reported on the authority of Thabit ibn Al-Dahhak that the Messenger of Allah (peace be upon him) said: ("A person is not bound to fulfill a vow about a thing which they do not possess"), ("If somebody curses a believer, their sin will be as if they murdered him"), ("If somebody commits suicide with anything, they will be tortured with that very thing on the Day of Resurrection"), ("Whoever falsely swears by a religion other than Islam will be as they profess") and ("Whoever accuses a believer of Kufr (disbelief), it is as if they killed him.") (Related by Ahmad, Al-Bukhari, Muslim, and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes)) This act contradicts the high moral standards and kind treatment that should be adopted with Muslims, especially relatives and spouses. Whoever commits this sin has to make Tawbah (repentance to Allah), ask Allah's forgiveness, regret what they did, avoid insulting words, and ask pardon from the person whom they wronged. **Second,** this woman is not unlawful for her husband as a result of cursing him and his parents. She should observe the good conduct and high morals of Islam, avoid cursing, and fulfill the rights her husband has over her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21188

Q: is it permissible for a wife to refuse to be in bed with her husband under the excuse that she observes Qiyam-ul-Layl (standing for optional Prayer at night) or says Tasbih (saying: "Subhan Allah [Glory be to Allah]")? Are such things Shar`y (Islamically lawful) excuses for her?

A: No, they are not Shar`y excuses for her; as fulfilling the husband's rights is obligatory while observing Qiyam-ul-Layl and Tasbih are acts of Sunnah (supererogatory acts of worship following the example of the Prophet). The obligatory act of worship prevails over the acts of Sunnah. On the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that Allah's Messenger (peace be upon him) said: ("If a husband calls his wife to be in bed with him and she refuses, causing him to get angry with her, the angels will curse her until morning.") (Agreed upon by Al-Bukhari and Muslim) In another narration, he (peace be upon him) said: (...until she comes back (to her husband in bed).") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 6197

Q: My father consulted my mother and bought seven goats for milk. My mother is the first lady of the house, taking care of everything in it. She was also responsible for feeding and giving water to the goats we raise, as part of her management of the entire house affairs.

She was keen not to let the goats suffer hunger so that she may not become liable because of this. She sometimes preferred that another lady of the household, including her daughters and her three step-daughters, do these tasks on her behalf, but she did not order any of them to do so. One day in Ramadan, we did not have Suhur (pre-dawn meal before the Fast) for loss of appetite, and since my mother suffers non-chronic asthma she got angry. Also, the goats entered some rooms of the house that contained our belongings. My mother got so angry because of what the goats did and due to the uncooperative attitude of some family members. As a result, my mother cursed the goats and the person who brought them. Then, she invoked curses upon herself if she were to look after these goats or feed them again. All these things took place under the influence of the pricks of hunger due to fasting. On the following day, she retracted her saying and resumed feeding, watering and taking care of the goats out of fear of Allah. My father was also angry with my mother when he heard her cursing. He deserted her and remained alone in one corner of the house because he thought that it was no longer suitable to live with her after the curses she invoked. We are a large family, and it is difficult for us to experience disputes between our parents and my father's desertion of my mother. I sold some of the goats and my father left their price with me, and the rest of the goats are still available in the house. Your Eminence, it is too difficult for us to see disputes between my parents.

My father's isolation caused me to file the case to your Eminence immediately through the head of Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in Banu `Amr through Abha. He is the only person whom I informed about the case, and I hope that my papers will be submitted and returned to me through him. Do any of my parents incur anything in this story? We want to settle this dispute. May Allah keep you doing righteous deeds.

Q: If the case is as you have mentioned, it is obligatory on your mother to seek forgiveness from Allah and repent to Him from the curses she invoked. She must ask pardon of your father. After that, there is nothing due on her, whether the goats remained in your house or were sold. There would be no harm on her if she feeds them later. We advise her to reunite with your father and behave in a good manner. There is no blame on your father to be intimate with your mother, as the invocation of curses does not end their husband-wife relationship, nor does it take the ruling of divorce. Also, there is no blame on keeping the goats, because cursing them by your mother does not cancel your father's ownership of them. May Allah grant us success! May peace and blessings be upon our

Prophet, his family and Companions!

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The second question of Fatwa no. 3086

Q 2: What is the ruling on a person who puts Satan's curse on his wife? Please advise, may Allah reward you best!

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A: He is considered a sinner and has to make Tawbah (repentance to Allah) and ask his wife to forgive him. However, she does not become unlawful for him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eleventh question of Fatwa no. 5953

Q 1: A wife says that she argues a lot with her husband, and he may curse her more than five times. What is the ruling on this? May Allah reward you good!

A: It is not permissible for a Muslim to curse his wife or any other Muslim, for the Messenger of Allah (peace be upon him) said, ("Cursing a believer is as (sinful as) killing them.") He (peace be upon him) also said, ("Reviling

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a Muslim is Fisq (flagrant violation of Islamic law) and fighting against them is (tantamount to) Kufr (disbelief).") However, the wife is not considered unlawful to the husband as a result. Yet, he should perform Tawbah (repentance to Allah) from this grave sin, and ask his wife's forgiveness. Allah (Glorified be He) says: (and live with them honourably.) It is dishonorable to abuse and curse her. On the other hand, a wife should obey her husband in what is lawful and should not drive him with her bad behavior to cursing her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 8823

Q 5: what is the consequence if a man curses his wife or a wife curses her husband? Do they become forbidden to each other in regard to marriage?

A: Neither of them will become forbidden to the other as a result of cursing and it does not result in divorce. However, his cursing her or her cursing him is a major sin and it is obligatory to make Tawbah (repentance to Allah) and ask Allah for forgiveness for what they have done. They also have to ask each other's forgiveness for cursing. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 8134

Q: i have a wife who gave birth to four children; the eldest is six years old and the youngest is a baby, and now she is pregnant. She is inflicted with a nerve illness and foolishness and has become rude to the extent that she curses me, my parents, and my children. I commanded her to observe Sawm (Fast) for three days, pay Sadaqah (voluntary charity), and make Tawbah (repentance to Allah). I also abandoned her in bed, but she has not stopped this bad habit. Whenever she gets sick, she curses. She does not feel that she is committing a sin regardless of the advice and guidance I offer her. I suffer a lot with her and endure her for the sake of my children. However, I am

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no longer able to bear her. Could you kindly advise me. What should I do with her in this adversity?

A: We advise you and your children to treat her kindly; do not be bad with her or irritate her, advise her wisely with good manners, meet her bad sayings with good ones, explain to her that cursing is one of the major sins and that its evil will return against the curser if the cursed does not deserve it. May Allah guide her to give up cursing and other misdeeds. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 3247

Q 5: What is the ruling on a wife who shouts at her husband when talking to him?

A: Married couples should speak to each other in a way that brings them closer and strengthens their relationship. Each of them should also avoid shouting at the other or addressing the other in a way they hate. Allah (Glorified and Exalted be He) says: ﴾and live with them honourably.﴿

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A wife should not shout at her husband, as Allah (Glorified be He) says: ﴾And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them.﴿ However, a husband has to act wisely so arguments do not develop. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 16743

Q 3: is it permissible for a woman to raise her voice over that of her husband's?

A: It is not permissible for either a husband or a wife to cause any harm to each another when they have no right to do so, whether by raising their voices or anything else. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6723

Q: I am a twenty-three year old young man. Two years ago, I married the daughter of my maternal aunt. even though I married her, I did not love her. It was my mother's talk about her good manners that made me accept her as a wife. After marriage, I could not love her. I tried to force myself to love her but in vain. My place of work is far from my mother's home and my wife lives with my mother. Now I only see them once in a year because I cannot stand sitting with my wife whom I do not love. It should be noted that I have a daughter from her and my daughter loves me and I love her very much. However, I no longer want her mother as a wife. We are married because as I mentioned previously it was my mother's will and because I was young at that time and wanted to marry before my peers. I did not think of the future of our relationship. My wife is an honest and sensible woman, but I cannot love her. Your Eminence, I need an urgent solution. What should I do? If I divorce her, my mother will be angry with me. I also fear that she may suffer after me and may not find another husband. As I mentioned, she is my cousin and I do not want her to suffer. I also fear for my poor daughter. Should I endure life with her and marry another wife?

It should be noted that I prefer to stay at my workplace, lest I do something that may upset my mother, especially as regards my wife, her niece. Again, if I marry another wife, I may not be fair to them as I do not love my first wife.

A: A husband should treat his wife kindly. If he hates her, he may divorce her one time. He may change his mind later on and go back to her. Also, it is permissible for you to marry a second wife, but it is obligatory that you observe equity between them as regards sustenance, housing, and spending the nights with them unless one of the wives gives up her right in any of these matters in which case there will be no blame on you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 5696

Q 2: a woman had a debt that she not repay when she was young. When she married and her circumstances changed, she took a gold ring and watch that she had owned prior to marriage and sold them to repay her debt. She did not tell her husband the truth; she said that she had lost them.

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What is the legal ruling on this and what is the solution?

A: If the reality is as mentioned, she did nothing wrong in selling her possessions to repay her debt. There is no blame on her for doing that, as it was narrated by Muslim in his "Sahih (Book of Authentic Hadith)", on the authority of Um Kulthum bint ‘Uqbah, who said, ("I never heard the Prophet (peace be upon him) grant a concession for lying, except in three (cases): war, reconciliation between people, and a man talking with his wife and woman talking with her husband.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 16863

Q 4: a dispute arose between a wife and her husband. The wife took her possessions and went to her father's house. She refuses to return to her husband's house unless he buys her this and that. Is the husband obligated to do what she wants? What is the ruling on such an act?

A: The basic principle of Islamic marriage is that each partner has to treat the other kindly.

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Allah (Exalted be He) says: (and live with them honourably.) He (Exalted be He) also says: (And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable) A wife is not permitted to violate the rights of obedience and kind treatment that the husband has over her, and which are entailed by the marriage contract, unless she has a Shar`y (Islamically lawful) reason that allows her to do so. When she disobeys her husband with no Shar`y reason and stipulates that he should buy her this and that in order for her to return, she is sinful. Each partner has to treat the other with kindness. Some attempts should be made to bring about reconciliation between them. If these attempts fail, the court will be a better resort and its decisions would resolve the matter in sha'a Allah (if Allah wills). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18860

Q 2: A husband is angry with his wife although she gives him all his lawful rights, except for having sexual intercourse with her, because he does not fulfill her rights

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and due to other matters. He always tells her that her children are not his. Is it permissible for him to say that, even if it is out of anger, bearing in mind that she is religiously committed and performs all her obligations and takes care of her children while he is absent. Does the husband's anger at his wife in this way come under the Prophet's Hadith (Any woman dies while her husband is pleased with her, she will enter Paradise.) **What is the meaning of this Hadith?**

A: The husbansd's anger at his wife for many reasons is normal. However, it is not permissible for the husband in case of anger to accuse his chaste wife of something false as saying: 'Those children are not mine', because this is a kind of Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations). Both spouses should fear Allah (Exalted be He) and keep away from such matters. It is the duty of the husband to fulfill his duty towards his wife by spending on her, providing clothing, appropriate housing, and treating her well. It is the duty of the wife to obey her husband and fulfil his rights as long as there is no disobedience to Allah (Exalted be He), like, if he called her to bed, for it is narrated in a Hadith on the authority of Abu Hurayrah that he said: The Messenger of Allah (peace be upon him) said: (When a man invites his wife to his bed and she refuses, thus he spends the night angry with her, the angels curse her until morning.) Related by Imam Muslim. Allah (Exalted be He) says when explaining the rights of each of the spouses over the other: (And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.)

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If the wife refrains from her husband's bed for reasons on his part, then she is not to blame for that. However, if she did that intentionally, she comes under the stern warning and even becomes sinful. As for the meaning of the Hadith: (Any woman who dies while her husband is pleased with her, will enter Paradise.) It means that if the woman did her duty fully towards her husband and her obligation towards her religion, and abandoned what Allah (Exalted be He) has forbidden, this is a reason for her entering Jannah (Paradise) by Allah's Will and Mercy, as in the Hadith narrated by Ahmad in his Musnad on the authority of `Abdul-Rahman ibn `Awf that the Messenger of Allah (peace be upon him) said: (If a woman prays her five daily prayers, fasts the month (i.e. Ramadhan), preserves her private parts (i.e. from illicit relations), and obeys her husband, she will be told (on the Day of Judgment): 'Enter from any of the gates of Paradise you wish.')

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Fatwa no. 13228

Q: I have an Indonesian Muslim maid who swears by Allah that my wife has been letting a man into the house for three months, while my wife swears that this a lie and has never happened. Should I allow my wife to return home after she has sworn by Allah, or shall I believe the Muslim maid who has also sworn by Allah and divorce my wife? I need a Fatwa (legal opinion issued by a qualified Muslim scholar) to clear my conscience. May you never face such an awful situation!

A: It is not permissible to believe the maid in such a matter, as the basic rule is the wife's innocence of Zina (premarital sexual intercourse and/or adultery). However, you should continue advising your wife and warning her against Allah's Prohibitions in general, and committing Zina in particular. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 7849

Q 3: a woman married a man thinking he was religious and well-mannered, but later on she did not find tranquility, affection and peace with him, which are the main goals of marriage. If she stays with him, she will have to abandon many obligations. If she asks for divorce, she will not find anyone to financially support her and she will be obliged to work, and this will make her intermingle with non-Mahrams (not a spouse or an unmarriageable relative). What should she do?

A: She should fear Allah, be patient, and obey him in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). It is not permissible for her to obey him in committing sins. Allah will make a way for her to get out of her difficulty. Allah (Glorified be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ However, if she fears for her religion and can not bear staying longer with him because he orders her to disobey Allah, she should ask him to divorce her and she should abide by Allah's Shari`ah (Islamic Law). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20229

Q 2: What is the ruling on a husband saying "my children", referring to his wife? Instead of saying "my wife did so and so", he says, "my children did so and so."

A: We do not think there is any harm in using this reference. However, if he says "my children's mother", it will be better and nearer to the truth. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4241

Q: I am married and I have children. I have a son and a daughter from my ex-wife. Three years ago, I faced financial difficulties. I took and sold the gold jewelry of my wife to run a business, but it was not successful. I now owe her the value of this jewelry. I cannot afford to pay for the jewelry because the price of gold has increased six or seven times and my financial position has got worse. May I register part of my own house in her name to compensate her for what I owe her? Having an IOU, she has begun to demand her right to the jewelry. Please tell me the lawful solution for this issue.

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I want to discharge the obligation; and I fear that her family may claim for her jewelry. Please guide me. May Allah safeguard you for Islam!

A: You either have to repay the debt in the form of gold by purchasing it with the money you receive from selling the part of the house you want to register in her name, or to estimate the price of the gold according to the price at the time you wrote the IOU and register a part of the house with this value in her name. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1972

Q: Twenty-five years ago, when we both were fifteen years old, I married my cousin. During our life together, I was so stern with her nearly in everything, and she was so patient with me showing absolute obedience. She had some money that she inherited from her mother as well as the money she was given by her brothers. As I was poor, she used to support me with whatever money or jewelry she had. After ten years, we were still childless, so we went to specialists who informed me that there was nothing wrong with me that prevented me form having children. I gave her the option to divorce

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so that she may marry again and have children, but she refused, as she is a good and righteous woman who seeks the reward from Allah. I owe her thirty thousand riyals plus another thirty thousand riyals that I have dedicated to her as a grant when I became well-to-do, praise be to Allah, due to the financial support she gave me before. now, I own two houses; the first in Riyadh and the second in Al-Quway`iyyah. I offered to give her one of the houses to sell in compensation for the money I owe her, and if the price of the house is higher than the money I owe her, she can pay me the difference, and if she cannot, that is alright with me. Is it permissible in Shari`ah (Islamic law) to do this, knowing that I am in good health and totally aware of what I am doing? Allah knows the unseen and He may grant us offspring one day. Kindly give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah grant you success!

A: If the reality is as you mentioned, that you wish to give your wife the money and gold you owe her which amounts to thirty thousands riyals in addition to another thirty thousand riyals as a grant from you to honor her for her good companionship and acceptance to remain with you, and you took this decision while you were in perfect physical and mental health, then as such, what you did is legally sound. Furthermore, you may give her one of the two houses you own in return for the money you owe her, as long as you mutually agree to that and both of you are mentally and physically sound. Moreover, your acceptance to give her the house, although its price may be higher than the money you owe her, which is sixty thousand riyals, that is also

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legally correct so long as you are of sound mind and health. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Paying for the wife's medical expenses

The third question of Fatwa no. 3591

Q 3: is a person obliged to seek treatment for his wife and finance her medical expenses if she becomes ill, just as he is obligated to support and clothe her? Is there a definite Nas (Islamic text from the Qur'an or the Sunnah) that states this?

A: There is a disagreement between Fuqaha' (Muslim jurists) concerning the husband's obligation to finance the medical expenses of his wife if she becomes ill. Some of them consider it as obligatory as feeding and clothing her, while others do not consider it obligatory, which is the more correct opinion. He does this out of his noble manners and good companionship. Ibn Qudamah said in his book "Al-Mughny": He (a husband) is not obliged to pay for the medicine and the doctor's fees (for his wife), because this is meant to fix the body, so it is not obligatory for him, just like it is not obligatory for a tenant to fix the destroyed parts in the house and to maintain it. The same applies to the fees of Hijamah (cupping) and phlebotomy.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 21587

Q 2: is it obligatory for a husband to pay for his wife's medical expenses, just as he is obligated to support her?

A: If a man pays the costs of his wife's medical treatment, this comes under the description of good companionship and doing good, which Allah has ordered us to observe. Allah (Exalted be He) says: ﴾and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers).﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 19313

Q 3: what are the husband's obligations towards his wife?

A: A husband has to take care of his wife, protect her, and support her financially.

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Allah (Exalted be He) says: ﴾Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 19541

Q 3: I am a religiously committed woman; I observe Sawm (Fast) in Ramadan, the six days of Shawwal, the White Days (13th, 14th, and 15th of every Hijri month), in addition to Mondays and Thursdays. When I intend to observe Sawm during such days, I ask for my husband's permission first. At the beginning he agrees, but after a while he gets angry about that and exclaims, "Every day Sawm, Sawm!" In this case, is it permissible for me to observe Sawm or not?

A: It is not permissible for you to observe supererogatory Sawm in the presence of your husband without his permission, for his right as a husband over you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20999

Q: after concluding the marriage contract and paying the Mahr (mandatory gift to a bride from her groom), and before the consummation of marriage, the wife stipulates that the husband gives her a sum of money that sometimes reaches 15,000 riyals in return for deflowering her. They call this tradition Fak al-Wizrah. We would like Your Eminence to issue a Fatwa (legal opinion issued by a qualified Muslim scholar) as regards this tradition that is unfortunately common among some tribes. We also need your advice to those who exaggerate in demanding Mahr so we can send it to the tribal members; as they think this is lawful and even boast of having a large Mahr.

A: The mentioned tradition of (Fak Al-Wizrah) is a bad and impermissible practice. Once a husband concludes the marriage contract and pays the Mahr, he has the full right to have sexual intercourse with his wife. Consequently, it is unlawful for a wife to refuse to allow her husband to have sexual intercourse with her before paying her a specific sum of money in addition to the Mahr. It is a communal duty for the people of the tribe to cooperate and give mutual advice as regards ending this habit and they should adhere to the rulings of the pure Shari`ah (Islamic law) as regards Mahr. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

(Part No. 19; Page No. 264)

Fatwa no. 4985

Q: I have a seventy-year-old mother who lives in Syria. I am her only male child. I left the country three years ago. Please keep in mind the difficult conditions prevailing in the country, especially in the distressed governorate of Hamah. Of course, the news reached you about it. That is why I prefer not to travel there. However, my mother lives there alone. Last month, she was afflicted with a disease that has made her incapable of moving. My mother wishes that I send my wife to Syria to help her during this painful sickness. My wife does not want to travel because of the difficult conditions there and because of her four children who are unable to help themselves. Even more, one of those children is young and requires continuous care, especially that he is sick and needs special care. Moreover, she does not want to travel alone. I am intending to send my wife with the teachers who will travel to Syria at the end of this school year, but my wife does not want to. The question is: Is there any obligation in Shari`ah (Islamic law) that a wife should nurse her mother-in-law? If my wife does not travel, will I be undutiful to my mother who may be angry at me because of this?

(Part No. 19; Page No. 265)

A: First, there is nothing in Shari`ah that obligates a wife to help her mother-in-law, except if she does this out of her kindness, capability, and good treatment to her husband and for the sake of establishing ties with her husband's relatives. **Second,** your wife is excused if she does not travel to your mother for fear of the difficult conditions and dangers prevailing in the country where your mother lives. There is no sin on you if she does not want to travel even if your mother is angry. You have to be dutiful to your mother in other ways as much as you can. For example, you can bring her to live with you, send her money to hire someone to serve her, or do any other thing within your capabilities. May Allah help you! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 18280

Q 3: is it the husband's right that his wife should treat his parents kindly and be dutiful to them even if they are not Muslims? It should be noted that they live in a separate apartment away from his family and she visits them occasionally. We appreciate your advice. May Allah reward you best!

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A: A Muslim woman is required to treat people kindly, whether they are in-laws or anyone else, and this is highly stressed when it comes to her husband's parents because this strengthens the marital bond and helps the husband express dutifulness to his parents. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12193

Q: i have a wife who lives in a separate house away from my parents whom she deeply hates. She does not even like them to come to the house. It should be noted that she has four children. When my parents visit me, she does not serve them. It is I who serve them food, which I actually buy from restaurants, make them coffee, and prepare their beds. I do not let them feel my wife's dislike for them. When they ask me about her, I tell them that she and I had a quarrel. I do not want them to feel that she hates them. Please advise me. What should I do as regards my parents, this wife, and the children who are torn between their mother

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and me? Since I do not want to offend my wife, I would like to give her advice through your Fatwa (legal opinion issued by a qualified Muslim scholar). I will give the Fatwa to one of her brothers to read it to her as she is illiterate. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Both the spouses should fear Allah (Glorified and Exalted be He) and do their duties towards each other in kindness. They should both be kind to their in-laws in order to create intimacy and become a close-knit family. Allah (Exalted be He) says: ﴾and live with them honourably.﴿ He (Glorified be He) also says: ﴾Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property).﴿ In his explanation of "devoutly obedient," Ibn `Abbas and others said, "It refers to women who are obedient to their husbands." Commenting on Allah's Saying: ﴾Men are the protectors and maintainers of women﴿ , Ibn Kathir (may Allah be merciful with him) reported from Ibn `Abbas (may Allah be pleased with them) that he (Ibn `Abbas) said, "It means that men are in charge of them. A woman has to obey her husband in matters in which Allah has ordered her to obey him; and this includes

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being kind to his family and prudent with his money." May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4890

Q: I have been living in Saudi Arabia for one year and three months. I would like to send for my wife to come to Saudi Arabia where I would like to settle, but my mother, brothers, and relatives live in my country. Is it permissible for me to leave them there without visiting them? It should be noted that I write to them and send them as much money as I can. Also, many abominable acts and Bid`ah (innovation in religion) are committed in my country; for example, the people there only offer the Maghrib (Sunset) and `Isha' (Night) Prayers in congregation. Please advise, may Allah reward you best!

A: Sending for your wife to come to you abroad has many benefits. There is no problem if you delay your visit to your mother and brothers as long as you send them letters and money.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The ninth question of Fatwa no. 17262

Q 9: is it permissible for me to stay with my family in my country while my husband is in another country and he accepts this situation?

A: Yes, it is permissible for you to stay with your family in their country while your husband is in another country as long as he accepts this situation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

ruling on having sexual intercourse before or after concluding the marriage contract and before announcing the marriage

Fatwa no. 4114

Q: Is it permissible for the Waliy (guardian) of the wife to prevent Khulwah (being alone with a member of the opposite sex) between her and her husband if they have concluded the marriage contract but they have not yet consummated the marriage?

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Is it permissible for him to prevent this Khulwah under the excuse of customs, even if it takes place in his house? Is it permissible for the wife to remove the veil in the presence of the husband's uncle just as it is permissible for her to remove it in the presence of the husband's father?

A: First, if the husband has concluded the marriage contract with his wife and fulfilled all its essential elements and there are no impediments to it, it is permissible for him to meet her and sit in Khulwah with her even if this is before the announcement of the consummation of marriage in accordance with the customs prevailing in the country. **Second,** it is not permissible for the wife to remove the veil in the presence of her husband's uncle, because he falls under the category of non-Mahrams (not unmarriageable relatives) before whom a woman must not take off her veil, according to the general evidence on this issue. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7462

Q: is it permissible for a person to see his fiancée without being in Khulwah (being alone with a member of the opposite sex), that is, in the presence of her family and Mahrams (unmarriageable relatives)? Is it permissible for them to speak to each other without the presence of her Mahram if they have concluded the marriage contract?

A: First, it is permissible for a person to see his fiancée but without being in Khulwah with her. This is based on the Hadith in which the Prophet (peace be upon him) said: ("No man should be alone with a woman except in the presence of her Mahram.")

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Second, it is permissible for the couple to see, speak, and sit with each other before the consummation of the marriage, if they have concluded the marriage contract. However, they have to consider the common habits of families in their neighborhood so as to prevent false rumors. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The tenth question of Fatwa no. 7539

Q 10: is it permissible for a husband to have sex with his wife after concluding the marriage contract and before announcing the wedding? It should be noted that this is impermissible according to the `Urf (custom).

A: According to Shari`ah, there is no harm in a husband having sex with his wife before announcing the marriage. However, he should not do this, if it is feared that it might lead to evil consequences. This is because preventing harm is given priority over bringing about benefits. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 6931

Q 3: A man married a woman after she became pregnant during their engagement period. What is the ruling of Islam on this?

A: If sexual intercourse has taken place before the conclusion of the marriage contract, this is Haram (prohibited) according to the Qur'an, Sunnah (whatever is prohibited from the Prophet), and Ijma` (consensus of scholars). The doers have, thus, committed a major sin from which they must make sincere Tawbah (repentance to Allah). Moreover, the child born as a result of this relationship is an illegitimate child who is to be attributed to the mother not the father. However, if sexual intercourse has taken place after the conclusion of the contract but before announcing the consummation of the marriage, the child resulting from this relationship is a legal child and is to be attributed to the father and mother. This is according to Ijma`. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

having sexual intercourse with one's wife during her period

The first question of Fatwa no. 1385

Q 1: I had sexual intercourse with my wife while she had her period. She warned me that she had her period, but I thought she was lying. I discovered that she was right only several days after; please advise regarding what I should do?

A: Having sexual intercourse with one's wife during her period is Haram (prohibited), based on Allah's saying (Exalted be He),

(They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).) The Prophet (peace be upon him) forbade this and the Ummah (nation) agree unanimously on its prohibition, so you have to seek forgiveness from Allah and turn to him in repentance, for having had sexual intercourse with your menstruating wife, particularly that she brought it to your attention that she was in her menses. You should have been cautious before doing this with her. You should also give a Dinar or half a Dinar in charity as a Kaffarah (expiation) for what you have done. Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) reported with a good Isnad (chain of narrators), on the authority of Ibn `Abbas (may Allah be pleased with both of them) that (The Prophet imposed on whoever had sexual intercourse with his wife in her menses the payment of a Dinar or half a Dinar as charity.) Whichever you pay (i.e. a Dinar or half a Dinar), it will be sufficient. The Dinar is equivalent to 4/7th of one Saudi pound, so if the value of the Saudi pound was seventy Riyals, for example, then the amount you would be obliged to give in charity to the poor would be twenty Riyals, or forty Riyals. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The second question of Fatwa No. (3111)

Q 2: What is the ruling on a man who coerced his wife to make love him during her menses? What is the expiation imposed on the husband and the wife? Does it make a difference whether the wife does so willingly or not?

A: It is impermissible to have sexual intercourse with one's menstruating wife. He may enjoy her as he likes apart from direct sexual intercourse provided she wears a loincloth. However, if he has vaginal sexual intercourse with her, he has to give half a dinar in charity as a Kaffarah (expiation). The same applies to the wife; if she does so willingly but if forced, she will be exempted from Kaffarah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 3684

Q: is it permissible for a menstruating woman to offer Salah (Prayer)? is it permissible to conclude a marriage contract on the night of `Eid-ul-Adha (the Festival of the Sacrifice) or Laylat-ul-Qadr (the Night of Decree)? When is a Muslim forbidden to have sexual intercourse with his wife?

A: First, it is not permissible for a menstruating woman to offer Salah.

In fact, during her menstrual period, she is exempted from offering Salah and she does not have to make up for it after her period has finished. When her period finishes, she has to perform Ghusl (ritual bath) and offer Salah. **Second,** it is forbidden for the husband to have sexual intercourse with his wife during her menstrual period, but he may enjoy the rest of her body. He may have sexual intercourse with her on Laylat-ul-Qadr and the night of `Eid-ul-Adha except if he is Muhrim (pilgrim in the ritual state for Hajj and `Umrah). He is forbidden from having sexual intercourse with her if he is Muhrim until he makes Tahalul (removal of the ritual state for Hajj and `Umrah). For Hajj, Tahalul is made by throwing Jamrat-ul-`Aqabah (the closest stone pillar to Makkah), performing Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), and shaving or shortening the hair. Similarly, a pilgrim may end his `Umrah (minor Hajj) after performing Tawaf (circumambulation around the Ka`bah) and Sa`y, and shaving or shortening the hair. The same ruling is effective if the woman is Muhrim and the husband is not. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8892

Q 1: Your Eminence, I have read about the following issues in many books, but I do not know the correct view. Some say that these acts are Haram (prohibited), whereas others say that they are Halal (lawful). Other people are of the view that whoever commits these acts has to pay a Kaffarah (expiation) similar to that of an oath. What is the ruling on the following: 1. having sexual intercourse with one's wife during her postpartum period? 2. having sexual intercourse with one's wife during her menstrual period?

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3. having anal intercourse with one's wife?

A: First, having intercourse with one's wife during her postpartum or menstrual period is Haram. Whoever commits this sin has to pay Kaffarah, make Tawbah (repentance to Allah), and ask for Allah's Forgiveness. **Second,** having anal intercourse is a major sin. However, it is not a legal excuse for the wife to ask for a divorce because of it. Whoever commits this sin has to make Tawbah, regret what he did, and seek Allah's Forgiveness. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 4449

Q 2: What is the ruling on a person who had sexual intercourse with his wife many times during one menstrual period? Please advise in detail.

A: A husband is forbidden from having sexual intercourse with his wife during her menstrual period. Whoever does this should pay Kaffarah (expiation) for every time he has committed this sin, even if during one menstrual period. The Kaffarah for this is a Dinar (old Arab coin that equals 2.975 grams of gold) or half a Dinar, where a Dinar is equal to one Mithqal (4.25 grams), which corresponds to four sevenths of a Saudi golden pound. He should also make Tawbah (repentance to Allah),

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ask for Allah's Forgiveness, regret this sin, and intend never to commit it again, so that Allah might forgive him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The tenth question of Fatwa no. 5953

Q 10: is it permissible for a Muslim to pay the Kaffarah (expiation) of having sexual intercourse with his wife during her menstruation to his own dependants, if he is poor? This man has no source of income and he is in dire need. Please give us a detailed answer, and may Allah reward you!

A: If the reality is as mentioned, that this person who is obligated to pay the Kaffarah is in need, it is permissible for him to delay paying it until he can afford it but then he must pay it to poor people other than his family. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The fourth question of Fatwa no. 6951

Q 4: A woman had her menses and after it ended and she found the sign of purity (on a white cloth), she performed Ghusl (ritual bath) and had sexual intercourse with her husband. After that, she started to bleed again. Did they have this sexual intercourse during Tuhr (period of ritual purity) or menstruation?

A: If the reality is as mentioned, this sexual intercourse happened while she was in a state of Taharah (ritual purification) and there is no harm on either of them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8618

Q 1: is it permissible for the husband to have sexual relations with his wife during her menstruation without penetrating her vagina or anus?

A: It is Haram (prohibited) for a man to have sexual intercourse with his wife during her menstruation, but it is permissible for him to fondle her away from the vagina and anus. The Prophet (peace be upon him) said: ("Do everything except intercourse.") (Related by Muslim in his Sahih (authentic) Book of Hadith) In this case, it is Mustahab (desirable) for a man to order his wife to put on an Izar (garment worn below the waist) and he can fondle her above it.

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`Aishah (may Allah be pleased with her) said: ("During my menstruation, the Messenger of Allah (peace be upon him) used to order me to put on an Izar and used to fondle me.") (Agreed upon by Al-Bukhari and Muslim) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 17332

Q 5: when is it permissible for a husband to have sexual intercourse with his menstruating or newly-delivered wife?

A: It is impermissible to have sexual intercourse with a menstruating woman or a woman in her postpartum period unless the menstrual blood or postpartum blood stops and she performs Ghusl (ritual bath). This is because Allah (Exalted be He) says: ﴿therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 20055

Q 3: What is the ruling on a husband who enjoys his wife during her menstruation period in different

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parts of her body? Is this Haram (prohibited)?

A: It is permissible for the husband to enjoy his menstruating wife in any part of her body except vaginal intercourse. This is because the Prophet (peace be upon him) said: ("Do everything except sexual intercourse.") (Related by Muslim and Ahmad in his Musnad (Hadith compilation)) This Hadith means that the husband can enjoy his menstruating wife in any part of her body except vaginal intercourse. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eleventh question of Fatwa no. 6292

Q 11: What is the Shari`ah ruling on someone who has sexual intercourse with his wife before the end of the forty days of her post partum period?

A: It is not permissible to have sexual intercourse with a woman in her postpartum period, until she performs Ghusl (ritual bath following major ritual impurity) and becomes pure of it. Allah (Exalted be He) says, (therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).) A woman in her postpartum period is like the menstruating woman. However, if the bleeding completely stops before the elapse of the forty days and she performs Ghusl

with water or performs Tayammum (dry ablution) with an excuse, it is permissible to have sexual intercourse with her. The Kaffarah (expiation) for having sex with a woman in her postpartum period is like that for having sex with a menstruating woman (giving a Dinar or half a Dinar in charity). May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 7269

Q 2: Is it permissible for me to have sexual intercourse with my nine month pregnant wife, as I fear otherwise that I might commit adultery?

A: it is permissible for a husband to have sexual intercourse with his pregnant wife until she delivers. There is no harm in this as the basic rule is that she is lawful for him and there is no evidence in the Shari`ah that indicates otherwise. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Researches and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 1268

Q 2: What is the ruling of Shari`ah (Islamic law) on a man who has anal intercourse

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with his wife unintentionally?

A: it is Haram (prohibited) for a man to have anal intercourse with his wife. If a man does this unintentionally, he is excused if he stops as soon as he becomes aware of this ruling. The evidence on prohibiting anal intercourse is derived from the following: Ahmad, Al-Bukhari, and Muslim related on the authority of Jabir ibn `Abdullah (that the Jews used to claim that if a person has vaginal intercourse with his wife but from the back, she will deliver a squint-eyed child. The following Ayah (Qur'anic verse) was, then, revealed: (Your wives are a tilth for you, so go to your tilth, when or how you will)) In another narration by Muslim, he said: ("If he likes he may (have intercourse with her) while she is (lying) prone or not (lying) prone, but it should be through one opening (vagina).") Allah (Exalted be He) has, thus, refuted the claim of the Jews that having vaginal intercourse with one's wife while she is lying prone delivers squint-eyed children. It has become clear from the Ayah that it is permissible for a man to have intercourse with his wife in any way

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he likes, whether she is lying on her back or on the front, as long as it is in her vagina. The Sahabah (Companions of the Prophet) understood it this way, and they were Arabs. Describing women as "tilth" indicates pregnancy, and no pregnancy can occur through anal intercourse. Regarding the occasion of the revelation of the Ayah, it was to refute the stated claim of the Jews since pregnancy cannot happen through anal intercourse and, thus, no children will be born, whether squint-eyed or not. Also, Ahmad and Al-Tirmidhy related on the authority of Um Salamah (may Allah be pleased with her) (that the Prophet (peace be upon him) said about the following Ayah: (Your wives are a tilth for you, so go to your tilth, when or how you will) that it referred to one opening (the vagina).) He commented that this Hadith was Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). Many Hadith were narrated concerning the prohibition of anal intercourse, including the following Hadith which was related by Ahmad and Abu Dawud on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("A man who has anal intercourse with his wife is cursed.") In another narration, he (peace be upon him) said: ("Allah will not look at a man who has anal intercourse with his wife.") (Related by Ahmad and Ibn Majah)

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It was also related by Ahmad on the authority of `Aly ibn Abu Talib (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Do not have anal intercourse with your wives, or he said, 'in the anus'.") It was also related by Ahmad and Al-Tirmidhy on the authority of `Aly ibn Talq

that he said, "I heard the Prophet (peace be upon him) saying: ("Do not have anal intercourse with your wives, verily, Allah is not shy (to tell) the truth.") Al-Tirmidhy ranked the Hadith as Hasan. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 5699

Q 3: What is the meaning of the Ayah (Qur'anic verse): and when they have purified themselves, then go in unto them as allâh has ordained for you. Truly, allâh loves those who turn to Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers). ﴾Your wives are a tilth for you, so go to your tilth, when or how you will﴿

A: It is stated in Tafsir (exegesis of the meanings of the Qur'an) by Ibn Kathir that Ibn `Abbas (may Allah be pleased with them both) commented on the statement: ﴾then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).﴿ saying: Only in the vulva and no where else. Anyone who does anything else will have transgressed the limits. As for the statement: ﴾so go to your tilth, when or how you will﴿ Al-Bukhari and Muslim related concerning the reason of its revelation that the Jews used to say: When a person has sexual intercourse with his wife from behind (in the vulva), the baby will be cross-eyed. Therefore, the Ayah was revealed: ﴾so go to your tilth, when or how you will﴿ which means: Have intercourse anyway you like; from front or from behind as long as it is in one place which is the vulva. As for anal sex, it is forbidden and a grievous sin

that must be avoided. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9387

Q 1: What is the ruling on whoever has anal intercourse with his wife while she is not during her menstrual or postpartum period?

A: Whoever does this has committed Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and must make Tawbah (repentance to Allah) and ask for Allah's Forgiveness. Moreover, he should intend not to commit such an act again and regret having done it. The same applies to the woman. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: What is the ruling on someone who had anal intercourse with his wife during her menstrual or postpartum period?

A: He has committed Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). He must make Tawbah (repentance to Allah), seek Allah's Forgiveness, regret the past, and be determined not to repeat it. Having menstrual or postpartum blood is not an excuse to have anal intercourse. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 3: given that anal intercourse with one's wife is prohibited, what should a husband do when he cannot have intercourse with his wife in her vagina due to an excuse but at the same time cannot wait? Does the Shari`ah permit him to have sex with his wife in any other part of her body if he is overpowered by desire?

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A: He can enjoy her by having contact with her in any part of her body other than her vagina and anus; thus he can avoid committing unlawful intercourse. We advise him to observe voluntary Sawm (Fasting), for this will help him control his lust. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 4: a man traveled for work for a long period of time then returned home for a two day vacation, but found his wife in her menstruation or postpartum period. What should he do?

A: It is permissible for the concerned man to have sexual activity with his wife but without having any intercourse in the vagina or the anus. The fact that such a man traveled for a long time and is staying with his wife for a short time does not give him any Rukhsah (concession) to have sexual intercourse with her in the vagina while the latter is in her menses or postpartum until the bleeding stops and she performs Ghusl (ritual bath following major ritual impurity). Proof for the foregoing is the generality of the Ayah (Qur'anic verse) which reads: ﴾They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).﴿ The same ruling applies for a woman who is in her postpartum period. On the other hand, sexual intercourse in the anus is always Haram (prohibited) for it is narrated that the Prophet (peace be upon him) said: ﴾Whoever has sexual intercourse with his wife through her anus is accursed.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 12171

Q 2: My friend has told me that he had anal intercourse with his wife several times under the influence of Satan and his incitements, but he has made Tawbah (repentance to Allah) from such an act. What should he do?

A: It is Haram (prohibited) for a person to have anal intercourse with his wife. Whoever commits this act is a disobedient person who commits one of the major sins from which he has to make Tawbah and ask for Allah's Forgiveness. However, a woman is not be considered divorced because of such an act. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19325

Q 1: What is the ruling on having anal sex without penetration? One of the Muslim brothers says that only penetration is Haram (prohibited),

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taking as supporting evidence the following Hadith in which the Messenger of Allah (peace be upon him) said: ("Accursed is the one who has sexual intercourse with his wife through the anus.") **May Allah grant you the best reward!**

A: The husband may enjoy intimacy with his wife in whatever way he wishes, except for having anal intercourse and intercourse during her menstrual or postpartum period. He may enjoy his wife in whatever way he wants through the vagina for Allah (Exalted be He) says: (Your wives are a tilth for you, so go to your tilth, when or how you will) However, it is Haram to have anal intercourse because the Prophet (peace be upon him) said: ("Allah is not shy to tell you the truth: Do not have intercourse with your wives in the anus.") (Related by Ibn Majah) It was also related by Ibn Majah on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Allah will not look at a man who has sexual intercourse with his wife through her anus.") The Prophet (peace be upon him) also said: ("He who has sexual intercourse with his wife through her anus is accursed.") Shaykh-ul-Islam Ibn Taymiyyah said that having anal intercourse is Haram according to the Qur'an, Sunnah (whatever is reported from the Prophet), and Jumhur (dominant majority of scholars) of the Salaf (righteous predecessors) and the Khalaf (successors). In fact, it is known as "lesser sodomy". May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 2094

Q: i concluded a marriage contract with a woman and paid the Mahr (mandatory gift to a bride from her groom) in full four years ago. During this period, i have asked her father several times to allow me to consummate the marriage with her but he refused. is there any blame on me for this past period?

A: If the reality is as you mentioned, that you concluded the marriage contract, paid the Mahr in full, and requested to consummate the marriage with your bride, but her father refused, given that there are no impediments to consummate the marriage other than what you mentioned, there is no blame on you in sha'a Allah (if Allah wills) for the past four years. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8306

Q: two brothers married two sisters on the same night but they discovered in the morning that each consummated his marriage with the wrong wife, i.e. with the wife of his brother, what is the ruling on this and for how long is the `Iddah (woman's prescribed waiting period after divorce or widowhood) of each wife?

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A: If the reality is exactly as what is mentioned in the question: **Firstly:** Each one of the concerned two brothers has to be separated immediately from the lady he had an intercourse with, and the concerned ladies have to make sure that no pregnancy has started by waiting for one menstruation period. **Secondly:** The original ruling is that each one of the two ladies has to start her marital life with the person who concluded her marriage contract after waiting for one menstruation period and knowing that no pregnancy has happened. In case there is a pregnancy, the child thereof is to be ascribed to the man who had sexual intercourse with her because it is a suspected sexual intercourse which is different from the prohibited Zina (premarital sexual intercourse and/or adultery). **Thirdly:** If each of the two brothers agrees to marry the lady with whom he had sexual intercourse and the concerned ladies agree to this as well, each one of the two brothers has to divorce his wife so that the other marries her. Doing so does not need the concerned ladies to wait for any `Iddah or menstruation period because in case there is a pregnancy the child will be ascribed to their father anyway. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Thirtieth question of Fatwa no. 11967

Q: What are the rights of a Christian wife as compared to those of a Muslim wife?

A: A Christian wife has the same rights that a Muslim wife has, i.e. clothing, maintenance, housing, kind treatment, not to be subjected to injustice, and making a just division between her and someone's other wives in case a person practices polygamy.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Birth control

The eighth question of Fatwa no. 443

Q 8: What is the ruling on using contraceptives? It is worth mentioning that having too many children leads to great hardships, whether in the common affairs of life or in one's Din (religion) of Islam, in some European countries.

A: The ruling on using contraceptives differs according to the objective of using them, the kind of medicine, its effect on the woman, the husband's attitude towards this, and the timing of taking these medicines. As for the objective, it might be to maintain the woman's beauty, which is contrary to the wisdom behind marriage. Allah (may He be Blessed and Exalted) has prescribed marriage and encouraged the people to engage into it. One of the Shar`y (Islamically lawful) objectives

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of marriage is to have children. On the authority of Ma`qil ibn Yasar (may Allah be pleased with him) who narrated: ﴾A man came to the Messenger of Allah (peace be upon him) and said, "I have found a woman of rank and beauty, but she does not give birth to children. Should I marry her?" He (peace be upon him) prohibited him from doing so. He came again to him (repeating the same question), but the Prophet (peace be upon him) prohibited him again. He came to him a third time and he (peace be upon him) said, "Marry women who are loving and fertile, for I shall outnumber the nations by you."﴿ (Related by Abu Dawud, Al-Nasa'y, and Al-Hakim) He said that its Sanad (chain of narrators) is Sahih (authentic). The woman who uses contraceptives to maintain the shape of her body is like an infertile woman whom the Prophet (peace be upon him) prohibited men from marrying. According to the general meaning of the Hadith, a woman is prevented from using contraceptives for this objective. Another case is to use contraceptives for the sake of protecting the woman's health because she suffers from physical weakness as a result, for example, of giving birth to a child every year, and she is too weak to bear the pains of pregnancy and childbirth, and there is a strong probability that she will

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be greatly harmed. In such a case, if she intends to use contraceptives for a limited period of time to prevent harm, this is permissible provided that using them does not lead to a similar or greater harm. Using contraceptive pills sometimes leads to menstrual disorders, uterine fibrosis, high blood pressure, rapid heartbeats, and other side effects recognized by the doctors. The permissibility of their use in this latter case is due to the general evidence derived from Shari`ah (Islamic law), which all indicate easiness and the necessity of warding off harm. Allah (Exalted be He) says: ﴾Allâh does not want to place you in difficulty﴿ The Prophet (peace be upon him) said: ﴾"There should be neither harm nor reciprocating harm."﴿ Scholars deduced from this Ayah (Qur'anic verse) and others like it, and also from that Hadith, the rule of "Hardship begets ease". As for the difference in the ruling according to the type of medicine, it can be said that it is permissible to use contraceptives only if they are free from side effects similar to the harm for which they are used to avoid. However, if they cause a similar kind of harm,

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it is impermissible to use them, as harm should not be repelled by another form of harm. In this case, you should refer to specialists who can analyze these medicines and indicate their side effects. As for the difference in the ruling according to the husband's permission, he might permit this or not, or he might not know that his wife is using contraceptives. It is enjoined upon a woman to take her husband's permission if there is an excuse to use them and he must permit her to do so. However, if there is no excuse, she cannot use them in the first place, regardless of his permission. If she asks his permission in this case, he should not allow her. As for the timing of taking these medicines, it differs and, thus, entails different rulings; they might be taken orally before intercourse, or after intercourse when the embryo is still a Nutfah (mixed drops of male and female sexual discharge), a `Alaqah (a piece of thick, coagulated blood), a Mudghah (a small lump of flesh), or even after the soul is blown into it, which is absolutely impermissible, according to the following Ayah: ﴾And when the female (infant) buried alive (as the pagan Arabs used to do) is questioned:﴿ ﴾For what sin, was she killed?﴿

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Al-Tabary, Al-Qurtuby, and others mentioned that the Arabs used to bury infant girls alive in the times of Jahiliyyah (pre-Islamic time of ignorance). If the soul is blown into the Mudghah and then it dies because of the use of contraceptives, this is considered killing the embryo, so the general meaning of the Ayah applies to this case. However, if it is before the soul is blown into it, the ruling differs according to the objective. If a woman uses contraceptives so that she does not beget too many children, such matters should not be considered, as every human being comes to life when their sustenance, deeds, and lifespan are ordained by Allah. A person should anticipate the good from Allah (Exalted be He), and Allah will be as they think of Him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The first question of Fatwa no. 2221

Q 1: is it permissible for a Muslim family to practice family planning using various methods of birth control?

A: The Council of Senior Scholars has previously examined this question and issued the following Fatwa (legal opinion issued by a qualified Muslim scholar):

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The Shari`ah (Islamic law) encourages Muslims to have many children. Having children is regarded as a great bounty that Allah (Exalted be He) bestows upon His Servants. There are many Nusus (plural of Nas: Islamic text from the Qur'an or the Sunnah) affirming this; and they are stated by the Permanent Committee for Scholarly Research and Ifta' in the research submitted to the Council. There is a view that birth control or contraception goes against the Shari`ah, which Allah (Exalted be He) has revealed to His Servants, and is against the Fitrah (natural disposition) of humans. Those who advocates the idea of birth control or contraception are no more but a group whose aim is to devise evil plots for Muslims in general and the Muslim Arab Ummah (nation based on one creed) in particular so as to be able to occupy these countries and overrule Muslims. Furthermore, practicing birth control or contraception is an act of ignorance signifying mistrust of Allah (Exalted be He) and a means that leads to weakening the Islamic entity. Accordingly, the Council has decided that birth control is impermissible in general. Contraception is impermissible when done because of fearing poverty, as Allah is the All-Provider and Possessor of Strength and there is no creature on earth but Allah grants its provision. On the other hand, it is permissible in cases of necessity, such as if the pregnant woman will have to give birth in a manner other than that which is usual, and she will have to undergo surgery to deliver the child. In cases where there is a benefit for the couple from delaying pregnancy for a period of time, contraception is also permitted.

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This conforms with the Hadith Sahih (authentic Hadith) and reports narrated by the Sahabah (Companions of the Prophet - may Allah be pleased with them) that permitted the practice of coitus interruptus. Additionally, some Fuqaha' (Muslim jurists) stated that it is permissible to take medicines that cause abortion before the fetus reaches forty days of age. In fact, contraception might be a must in cases of certain necessity. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 3205

Q 1: What is the ruling on using contraceptives or birth control?

A: It is prohibited for women to use contraception and birth control without necessity. This contradicts the objectives of the Shari`ah (Islamic law) which encourages Muslims to marry in order to guard their chastity and bear children. Moreover, anyone who practices these methods for fear of poverty has in fact no trust in Allah and His unlimited Rizq (sustenance) and Bounties. On the other hand, it is permissible for women to use contraceptives or apply birth control methods if there is a necessity. For instance, if a woman's health may be endangered by pregnancy or its reoccurrence, she will be allowed to prevent it with safe methods, such as condoms, contraceptive pills or the like to protect her health.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 5040

Q 2: I have read many Islamic books issued here in Egypt about family planning. They mention that the Sahabah (Companions of the Prophet) used to practice coitus interruptus, despite the wife's right to enjoyment, is this true? Was the concept of family planning familiar during the time of the Sahabah (may Allah be pleased with them all)? What is the difference between family planning and birth control in Islam? By Allah! I find no answer to these questions when my students ask me. Please enlighten us. May Allah bless you!

A: the difference between birth control and family planning is as follows: birth control means limiting the number of children born, such as having just two or three, in order to protect the family's financial status, and refusing to have any other children for this reason. Family planning, on the other hand, means regulating the spacing of children to give the woman some time to rest and regain her health, after which she can stop using contraceptives

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and have as many children as she wants. Shaykh Al-Mawdudy (may Allah be merciful with him) discussed the subject elaborately in his book "Harakat Tahdid Al-Nasl" and you can read it, if you are interested. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fourth question of Fatwa no. 16013

Q 4: are family planning and birth control Haram (prohibited)? Is there any blame on a person who wants to delay having children for some time?

A: Birth control is Haram, since having many children is desirable in Islam to increase the Muslim Ummah (nation based on one creed). As for family planning which means delaying the conception for a valid purpose, such as the woman's weak health or her need to breast-feed a child, there is no harm in that due to necessity. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2114

Q: A Muslim has eight children from two wives and he is keen on bringing the children up according to the Islamic teachings. He says there are many evils and hardships in this age that makes it very hard for a parent to raise his children the right way. Is it permissible to use contraceptive pills or other methods to temporarily stop having more children? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar).

A: The future is a part of the Ghayb (the Unseen) known only to Allah (Exalted be He). A man does not know who among his children will be good; the ones whom he already gave birth to or the ones who will still be born to him, sons or daughters. A Muslim has to put his trust in Allah (Exalted be He), leave his affairs to Him, and abstain along with his wife from using contraceptives, regardless of their form. Allah (Exalted be He) may grant them in the future righteous offspring that bring them joy in this world and in the Hereafter. Furthermore, Allah (Exalted be He) may reward a Muslim for trusting Him and relying on Him by making their current and future offspring good, by blessing their religion and life with their offspring, and by saving them from the trials and evils of people. Verily, the hearts of all people are between two of the fingers of the Compassionate Lord. He turns them to any direction He likes. May Allah grant us all success, guide us to the best of deeds, and make us adhere to Al-Haqq (the Truth) until we meet Him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fourth question of Fatwa no. 4263

Q 4: What is the ruling on the person who has six, seven or five children but does not have sufficient sustenance; is it lawful to practice birth control?

A: It is not permissible to control birth based on what you have mentioned. The sustenance is provided by Allah (Glorified be He). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6457

Q: I am a Muslim surgeon and I have four children. The last child was born nearly two months ago. Right after his birth, he became very sick, and he is now in hospital, but all praise be to Allah that he is getting better.

The doctors have found out that the reason for his sickness is breast milk; and this is due to a causative genetic factor in me and my wife. Although the child is getting better, he must drink a special kind of milk and is forbidden to eat any type of meat, eggs, or cheese. He can only eat some fruits and vegetables. However, by Allah's Support, he can grow up naturally in sha'a Allah (if Allah wills). The reason I am writing my letter is that if my wife thinks of having another child, there is a twenty-five percent probability that the baby will be born with the same disease. This is why we would like to inquire about the ruling if i surgically tie the spermatic duct or my wife undergoes a tubal ligation surgery in order to prevent pregnancy permanently, since Allah (Exalted be He) has already bestowed upon us four children, and we want to avoid having another child like the last one. This is not just for our sake but for the baby's sake as well, as they will have to live all their life suffering this strict diet that no child can bear. Please provide us with a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the ruling on undergoing a spermatic duct ligation surgery or a tubal ligation surgery.

A: This decision should not be based on probabilities, for pregnancy and whatever inflicts the embryo in its mother's womb or even after its birth belongs to the realm of the Ghayb (the Unseen) that no one knows but Allah. All the affairs of His Servants are in His Hands (Exalted be He);

and He manages them in the way He likes. Therefore, you should anticipate good from Allah and think positively of Him, as He is as His Servant thinks of Him. Moreover, you should put aside other thoughts and probabilities, and do not be pessimistically driven to use the contraceptive methods you mentioned because of what has befallen your fourth child, for the Grace of Allah (Exalted be He) is immense. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 3641

Q: My wife is in the eighth month of pregnancy and this is her ninth pregnancy. I thank Allah (Glorified be He) that the eight children she gave birth to are alive. Our standard of living improves with every child we have. however, my wife suffers a lot due to pregnancy and its reoccurrence because of some diseases that have afflicted her during our married life. Now she suffers from a contagious disease that results in a mouth ulcer and we have visited many doctors. She recovers for sometime then it returns. This disease prevents her from eating normal food. Sometimes she goes a week

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without food and her body becomes so weak. Once she took contraceptive pills but this caused her to suffer from an allergy that remained with her till today. She asked me to allow her to have a hysterectomy surgery which she learned about from some women who have had it before. Therefore, I would like to know the Islamic ruling on my wife's request. May Allah reward you good!

A: If the reality is as you mentioned, there is no harm in her taking contraceptive pills. However, if there is another method to prevent pregnancy other than hysterectomy, it will be better so as to try the easier solution first. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 6727

Q 2: I had sent Your Eminence a letter asking about the ruling on family planning, not birth control. Later, you sent me the Fatwa no. 42 which is quite clear and whose content is obvious, but I did not understand the following sentence: "Based on the view of some jurists who support the permissibility of taking medication to get rid of the sperm before the forty."

Do you mean taking pills? I went to the hospital for the doctor to give me some medication for my wife after examining her blood. What is the meaning of "to get rid of the sperm before the forty? I did not understand what "the forty" refers to.

A: The basic rule is that contraception, or birth control, is not permissible unless a woman may be harmed if she gets pregnant. In this case, it is permissible to prevent pregnancy. As for the view of jurists: "It is permissible to get rid of the sperm before the forty", it means: It is permissible to take anything that helps in getting rid of the sperm from the uterus during the first forty days of pregnancy. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Abstract of the decree of the Council of Senior Scholars number 42 dated 13/4/1396 A.H.

Since the Islamic Shari`ah (Islamic law) encourages birth increase as a great blessing bestowed by Allah upon His Servants, many Shar`i texts in the Book of Allah and the Sunnah

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of His Messenger corroborate this principle. In this respect, research was submitted to the Permanent Committee of Scholarly Research and Ifta', as the call to birth control and contraception contradicts with human nature upon which Allah has created His Servants and opposes the Shari`ah which He (Exalted be He) has approved for them. Also, knowing that the advocates of birth control and contraception drive at plotting against Muslims in general and Arab Muslim nations in particular in order to colonize their countries and people, and realizing the fact that doing this is considered an act of Jahiliyyah (pre-Islamic time of ignorance) involving distrust in Allah and weakening the Islamic social structure; the Council has decided that it is not permissible by any means to control birth or practice contraception for fear of poverty. But on the other hand, if contraception is practiced for a genuine necessity like the inability of a woman to give normal birth or having to undergo cesarean for delivery, or if birth control is decided for a benefit seen by the spouses; in this case there is no harm in practicing birth control in accordance with the authentic Hadith and reports narrated by a group of the Sahabah (Companions of the Prophet)

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(may Allah be pleased with them) concerning the permissibility of coitus interruptus. This also conforms to the declaration of some scholars regarding the permissibility of taking medication to abort within the initial forty day period. Rather, it becomes obligatory to use contraception in cases where there is a certain need for that.

The Secretariat-General of the Council of Senior Scholars

The eleventh question of Fatwa no. 2392

Q 11: an experienced Muslim doctor informed a woman that if she has children she will die during delivery. Her husband has no other wife and they are in their prime and cannot live without each other. Is it permissible for this woman to use contraceptives? Is it permissible for her husband to practice coitus interruptus?

A: First, there are many Hadith that indicate the permissibility of practicing coitus interruptus. On the authority of Jabir (may Allah be pleased with him) who narrated: ("We used to practice coitus interruptus during the lifetime of the Messenger of Allah (peace be upon him) while the Qur'an was being revealed.") (Agreed upon by Al-Bukhari and Muslim) In another narration by Muslim, he said: ("We used to practice coitus interruptus during the lifetime of the Messenger of Allah (peace be upon him). When the Messenger (peace be upon him) heard about this, he did not prevent us.")

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Second, using contraceptives and practicing coitus interruptus do not prevent whatever Allah has predestined. On the authority of Jabir (may Allah be pleased with him) who narrated: ("A man came to the Prophet (peace be upon him) and said: I have a slave girl who is our servant and she carries water for us. I have intercourse with her, but I do not want her to conceive. He (peace be upon him) said: Practice coitus interruptus, if you so like, but what is decreed for her will come to her.") (Related by Muslim, Ahmad, and Abu Dawud) Also, on the authority of Abu Sa`id (may Allah be pleased with him) who narrated: ("We went with the Messenger of Allah (peace be upon him) in the battle of Banu Al-Mustaliq and we took some Arab women as captives. We desired women, as celibacy became hard for us, and we wanted to practice coitus interruptus. We asked the Messenger of Allah (peace be upon him) (whether it was permissible). He said: What is wrong if you do so? Verily, Allah (may He be Glorified and Exalted) has written what He creates until the Day of Resurrection.") (Agreed upon by Al-Bukhari and Muslim)

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These two Hadith as well as others to the same effect indicate the permissibility of practicing coitus interruptus and using contraceptives. **Third,** what the experienced Muslim doctor said is not true as a person's lifespan is a matter of Ghayb (the Unseen), which no one knows except Allah (Exalted be He) who says: (Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman

`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 7665

Q 3: a woman performed a tubal ligation surgery ten years ago because she used to suffer from toxemia, hypertension, and proteinuria during pregnancy in addition to being a diabetic patient. She used to experience epileptic seizures while delivering her four children. Doctors advised her not to have anymore children. She, thus, performed a tubal ligation surgery and she did not know the ruling of Shari`ah (Islamic law) on this issue at that time. Now as Allah (Exalted be He) has endowed her with guidance and knowledge of Islam, what is she supposed to do?

A: If the reality is as you mentioned, there is no blame on her for having performed a tubal ligation surgery. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6488

Q: after my wife gave birth to a boy, she underwent an operation to insert an intrauterine device (IUD) to prevent conception.

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This is because the boy stopped feeding on nursing bottles and breastfeeding was his sole nutrition. We resorted to this contraceptive method to allow the boy to grow properly. We feared for him because he stopped accepting the nursing bottle, and we intended to remove the intrauterine device after the breastfeeding period was over. The IUD was applied with our mutual consent. Later on, my wife died of heart failure when I was at work. She was buried and the IUD was still inside her. I did not remember at the time of her death due to the shock of the calamity, and I only remembered one month later. I fear Allah, and hope you will give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this respect. Do any of us incur sin? I am willing to do anything to ensure that Allah is pleased with her, because she was a righteous woman. May Allah grant you success!

A: If the reality is as you mentioned, she is not to blame for using the intrauterine device temporarily because she was concerned about the boy's nutrition during pregnancy. You incur no misdeed for leaving the device in the womb after your wife's death. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The first question of Fatwa no. 18579

Q 1: What is the ruling on undergoing a tubal ligation operation to prevent pregnancy forever in the following cases:

1. If the woman has many children, up to twelve or more, and she is physically exhausted and cannot use temporary contraceptives for health reasons.

2. If she does not deliver except through a cesarean section and she already underwent five or more operations.

3. If she suffers from a serious cardiac disease and pregnancy takes a toll on her health while she already has many children.

4. If she suffers from a chronic, but not serious diseases such as kidney failure, diabetes, high blood pressure, etc.; bearing in mind that the risk of these diseases increases during pregnancy.

5. What is the ruling on using the intrauterine device (IUD) as a contraceptive? The IUD is a birth control device placed in the uterus to prevent the fertilized ovum from attaching to the uterine wall. Thus, the ovum gets out with the menses blood, bearing in mind that the ovum remains only for few days before the next period is due.

A: It is not permissible to use contraceptives unless pregnancy may pose a risk to the

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mother's life. This is because pregnancy is religiously commendable and putting it off is a great loss for the individual and the society. However, if there is a necessity to prevent it agreed upon by a group of skilful trustworthy physicians, it is permissible to do so. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18591

Q 1: i use and i intend to continue using an iUD (intrauterine device) until my children grow up because they are still young. is this lawful or not?

A: There is no harm in using this contraceptive or another if they do not harm the woman or affect her acts of worship, and if they are used for a sound reason, such as a sickness or fearing for her health due to frequent pregnancies. Both spouses must agree to this and there is no harm in that. This is not one of the types of birth control which are forbidden by the Shari`ah (Islamic law) and its objectives. One of the objectives of Shari`ah is the proliferation of the Muslim community. It is confirmed that the Prophet (peace be upon him) said, ("Marry the one who is loving and prolific, for I will be proud of your great number in front of the Prophets on the Day of Resurrection.")

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(Related by Ahmad, Al-Bayhaqy and Ibn Hibban) There are many texts in Shari`ah to this effect. Shaykh Al-Islam, Ibn Taymiyyah, said: "Refraining from having children is something that does not please Allah or His Messenger (peace be upon him). Moreover, it was not revealed to any of the previous prophets. Allah (Exalted be He) says: (And indeed We sent Messengers before you (O Muhammad صلى الله عليه و سلم) and made for them wives and offspring.) " May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3399

Q: is it permissible for a woman who has recently given birth to take contraceptive pills to prevent pregnancy for two years until the end of the breastfeeding period and then stop in order to get pregnant again?

A: If the reality is as you mentioned, that successive pregnancies will hurt her and taking contraceptive pills will not hurt or prevent her from conceiving again after two years, she is permitted to take them. Otherwise, she should not.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15121

All praise be to Allah Alone, and peace and blessings be upon the final Prophet.

The Permanent Committee for Scholarly Research and Ifta' has examined the letter sent to His Eminence, the President from His Excellency the Manager of King Khaled Hospital located in Najran. The letter referred to the Committee by the General Secretariat of the Council of Senior Scholars under no. 230 on 13/1/1413 A.H. reads as follows:

Kindly, find attached the medical report of a Saudi twenty-four years old patient. The doctors decided that she needs to have tubal ligation surgery. The approval letter signed by the patient and her husband is enclosed. We hope you will review the documents and advise in this regard.

The attached report signed by three doctors and the hospital's manager is as follows:

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The patient who is pregnant for the fourth time visited the hospital on 23/12/1412 A.H. during her eighth month. Her history states that she underwent three cesarean sections and her condition requires this type of delivery for the forth time and for any future pregnancy. She is at risk of having her uterus burst due to these procedures. Accordingly, the tubal ligation surgery is necessary to prevent any risk to the patient's life. It should be noted that the patient has three living children.

After studying the matter, the Committee gave the following answer: the tubal ligation surgery for this patient is approved to avoid the risk described above in the report. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1563

Q: My wife gave birth to thirteen children. The doctors have advised her to take birth control pills as her health is deteriorating because of repeated pregnancies. Is it lawful for her to take these pills?

A: It is not permissible for the wife to take birth control pills for fear of having many children or on a plea of want and not being able to provide for the children. This method is incongruous with

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the objectives of Shari`ah (Islamic law), which encourages procreation. It also involves mistrusting Allah (Exalted be He). However, it is permissible for her to take these pills if another pregnancy proves detrimental to her life, if delivery involves surgery, or for any other necessary reason. In these cases, she is allowed to take the pills unless qualified doctors prove that the pills may have any adverse effects. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1585

Q: I received a letter in which a man informs me that when his wife becomes pregnant, she suffers pains for two months before and after pregnancy, and as such she began taking contraceptive pills for one year during which she was relieved. When he asked about the permissibility of doing this, he was told that it is normal for her to suffer some pains before and after delivery as is the case with all women. Now he is asking about the legal opinion in this regard.

A: The basic rule is that birth control and birth planning are not permissible, as they contradict the Shari`ah (Islamic law) which strongly forbids celibacy and encourages marrying prolific women. Thus,

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it is not permissible to take contraceptive pills or use other methods to prevent pregnancy, except in few necessary cases, such as when a pregnant woman suffers from abnormal pains or diseases beyond the usual. Only in these cases, it is permissible for the woman to take contraceptive pills as a cure, not as a birth control method. Allah (Glorified be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ He also says: ﴾Allâh burdens not a person beyond his scope.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1584

Q: A man married a previously-married woman who has a breastfeeding girl. Is it permissible for the woman to take contraceptive pills to prevent pregnancy for one year without her husband's consent? Bear in mind that the woman is in good health and a new pregnancy will not hurt her. Is this permissible or not?

Q: Birth control is generally prohibited because it contradicts the Shari`ah (Islamic law)

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that strongly prohibits celibacy and encourages marrying prolific and loving women. Therefore, taking contraceptive pills is prohibited except in few special cases. For instance, a woman may resort to taking contraceptive pills if her delivery is usually carried out through a surgical operation. The same applies when pregnancy will possibly put her at risk, such as potential diseases or the like. However, none of these cases apply to the woman in question; so it is not permissible for her to prevent pregnancy. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4124

Q: Some men ask their wives to use contraceptives permanently or for a short period of time for any reason. Is there any sin on them for doing this? Some women miscarry themselves after two months of pregnancy; is there any sin on them for killing the fetus?

A: It is Haram (prohibited) for a woman to use contraceptives continually.

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It is also Haram for the husband or anyone else to help her in this matter. Both of them will be considered sinful unless they are doing so to prevent harm to the woman, especially if delivery involves surgery. However, it is permissible to use contraceptives temporarily but its ruling depends on the reason for using them. If it is for a medical reason or to preserve the woman's health, it will be permissible. On the other hand, it will not be permissible if it is for the sake of decreasing the number of children as this signifies mistrust of Allah (Exalted be He). Self-induced miscarriage before the breathing of the soul into the fetus has the same ruling. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 3843

Q 3: some women use contraceptive pills during the breastfeeding period to avoid causing themselves and their babies any harm. What is the ruling on doing so and is it permissible or not?

A: If the reality is as mentioned, that using these pills do not endanger the woman's health, then there is no harm in taking them due to the mentioned reason.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5546

Q: I married one of my nearest relatives and we have two deaf and mute daughters, a daughter who can hardly speak, and two weak-eyed sons. After the two girls underwent medical tests, the results showed that their disability was due to the close relation between my wife and me. I have, thus, stopped having sexual intercourse with her for fear of begetting any more children, since contraceptive pills cause her some complications. I want to ask: Does my abstinence from having sexual relations with my wife make me a sinner? What should I do? It is worth mentioning that my wife believes the medical opinion. May Allah reward you best!

A: It is not permissible for you to depend on the medical opinion in this regard, as it is mostly based on assumptions. You cannot take the doctors' opinion for granted in this matter in particular, as information about the coming child is part of the Ghayb (Unseen) known only by Allah (Glorified and Exalted be He). thus, it is not permissible for you to use means of contraception or to avoid having sexual relations with your wife, for fear of having a deformed or disabled child. On the contrary, you have to rely on Allah (Glorified be He) and put your trust in Him, and remember that Allah (Glorified and Exalted be He) says: ﴾And no moving (living) creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterus, grave).﴿

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Both of you should ask Allah for righteous and healthy offspring that are free from defects. Allah (Glorified be He) says: ﴾Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴿ He disposes the affairs of His Servants as He wishes. May Allah make things easy for you, grant you healthy and righteous offspring, and protect and cure your children, for He is the Omnipotent. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8483

Q: I have been married for twenty years. From the first day, my wife showed a dislike to having sexual relations and I almost have to beg her to accept. I even informed her family but none of them did anything, for they believe that it is the best way for a wife to control her husband. Now, my wife takes contraceptive pills while I want to have children. We have four daughters and a son and my wife has been taking the pills for ten years now,

without any medical reason. Please give us your answer: Is she mistaken? What is the ruling of Shari`ah (Islamic law) on this?

A: If the reality is as you mentioned, she is mistaken and she has committed a sin for two reasons. **First,** she has taken contraceptive pills without medical reasons, as you said. **Second,** she refused to have sexual intercourse with you when you asked her. The Prophet (peace be upon him) said: ("If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and lets him sleep while angry, the angels will curse her until the morning.") (Related by Ahmad, Al-Bukhari, and Muslim) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 15925

Q 3: My wife starts menstruating forty days after childbirth and as a result she may conceive again. Is it permissible for her to use contraceptives to be able to breast-feed her baby?

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A: It is permissible for her to take contraceptive pills to delay conception in cases of necessity, such as when her health cannot bear pregnancy or if the newborn baby may be harmed by another pregnancy. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 16444

Q 2: is it permissible for me to take contraceptive pills due to my inability to endure pregnancy? I suffer from a gastric ulcer, severe headaches, and uterine prolapse for which I cannot stop taking medications. Doctors confirmed that pregnancy is difficult for me and that if I become pregnant, I must come off these medications which are indispensable for me. I should also add that I have six children, the youngest of which is six and a half years old.

A: Contraception is permissible in case of necessity where there is a chance of a woman having a serious disease as a result of pregnancy. The case must be examined and approved by a specialized doctor.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7866

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' read the inquiry submitted by the manager of Al-Amir Mansur Military Hospital in Al-Ta'if to His Eminence, the President. Registered in the Research Department under the number 2884 on 23/11/1404 A.H, the inquiry states:

We ask the opinion of Your Eminence concerning the cases which we receive at Al-Amir Mansur Military Hospital in Al-Ta'if. some husbands ask us to perform tubal ligation surgeries for their wives as a means of contraception or because they no longer desire to beget more children. Also, some women desire to undergo this surgery since they are free to do whatever they like. Other husbands and wives ask to insert a loop or to take birth control pills to avoid becoming pregnant. Most of these wives enjoy good health and they can endure pregnancy and breastfeeding. Other women make

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a lengthy delay between pregnancies by using different methods of contraception.

What is the ruling of Shari`ah (Islamic law) on such practices? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you!

The Committee gave the following reply: If the reality is as mentioned, it is not permissible to carry out surgical operations of this kind or to prescribe any form of contraception as this is contradictory to the objective of Shari`ah which encourages procreation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 18891

Q 3: i am a twenty seven years old man and i am a religious person, thanks to Allah. is it permissible for me to take pills that alleviate sexual desire? It should be noted that I am a poor person. Thanks to Allah in all cases.

A: It is authentically reported that the Prophet (peace be upon him) said: (O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtuousness, and whoever is not able to marry is recommended to fast, for fasting would diminish his sexual power.) Agreed upon by Al-Bukhari and Muslim. So, it is permissible for a young man who cannot afford marriage to perform Sawm (fast) because Sawm alleviates sexual desire. He also has to avoid stimulants of sexual desire.

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With regards to taking pills to alleviate it, it is not permissible; because these pills have bad side effects. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 5438

Q 5: when and how can we use Coitus Interruptus?

A: It was related by Imam Ahmad and Ibn Majah on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) that he said: (The Messenger of Allah (peace be upon him) forbade the practice of coitus interruptus with a free woman, except with her permission.) It was compiled by `Abdul-Razzaq in his (Musanaf) in addition to Al-Bayhaqy on the authority of Ibn `Abbas (may Allah be pleased with both of them) that he said: (It is forbidden to practice coitus interruptus with a free woman except with her permission) Therefore, this indicates the permissibility of practicing coitus interruptus with a free woman with her permission, and the prohibition of practicing it in case of her disapproval. On the other hand, practicing it with a slave-girl does not necessitate her permission, taking into consideration that practicing it should be limited to necessity or urgent need. The description of how it takes place is by removing the penis from the vagina to discharge (semen)

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outside it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3710

Q: A woman performed abortion during the second or third month of pregnancy for fear of poverty. Is this act permissible or not?

A: If the reality is as you have mentioned, this act is a major sin. Performing abortion for fear of poverty entails mistrusting Allah. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 4287

Q: I was married to a bad-mannered man who used to drink intoxicants, and used to treat me badly. I had a daughter from him, and later on I got pregnant a second time, and our relationship was deteriorating.

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One day he punched me in the stomach, which caused me to bleed during the sixth month of pregnancy. My husband's bad manners and ill-treatment made me use all medicines and Arab treatments to have an abortion. Fifteen days later I got an abortion of the fetus six months into the pregnancy. What is the ruling on doing this? May Allah reward you with the best!

A: First: What you have done is an abominable act and a sin because it is not permissible to have an abortion even if your husband treated you badly. You have to repent to Allah (may He Praised and Exalted) of what you have done, feel remorse for your deed and have a strong determination never to do it again. **Second:** You have to repent to Allah (may He Praised and Exalted) of this bad deed; because it is not permissible to be the reason for an abortion. It is considered a major sin and you have to pay its Diyah (blood money) and offer a Kaffarah (expiation); that is freeing a Muslim slave. If this is not available, you have to fast for two successive months. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 19; Page No. 331)

Fatwa no. 7725

Q: I am an Egyptian and I live with my husband in Germany. We have been living there for seven years. He was almost driven to insanity when he knew that I got pregnant. He started looking for a hospital where I had to have an abortion. That happened three months after I became pregnant. I responded to his desire to have an abortion. He said that he could not afford to raise a child as raising children in Germany needs a great deal of money. It is worth mentioning that he has a child from an Austrian wife who eats pork, drinks Khamr (intoxicant), and knows nothing about Islam; and my husband supports him and brings him what he asks for. Being a stereotype of a westerner, my husband too is a habitual drinker. I have tried many times to convince him to give up this sort of life, but to no avail. As I am Multazim (a practicing Muslim) who loves her religion, am I prohibited to continue my life with him? Am I prohibited to ask for a Talaq (divorce pronounced by a husband) and go back home? What is the ruling on his desire not to have children from me?

A: First, you have both committed a sinful act when you decided to abort the baby on account of your husband's lack of desire to have children. You should not have agreed to that. **Second,** there is no blame on you if you ask for a Talaq from your husband who drinks Khamr and eats pork.

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If he is content to pronounce Talaq, the problem will be solved; otherwise separation may take place by means of resorting to the Court of Shari`ah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11848

Q: What is the ruling on performing abortion due to the existence of a high probability that the embryo might be infected with Aids?

A: It is impermissible to carry out abortion, and the existence of a probability that the embryo might be infected with Aids does not allow doing this. However, the Committee recommends the woman and her husband to have good faith in Allah, and to ask Him to keep the woman and her baby safe from any illness. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11234

Q: I proposed to marry a 19-year old girl.

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My proposal was accepted and the marriage was contracted lawfully and consummated with her consent. Being certain of pregnancy, she tried to have an abortion. When I disagreed and prevented her from doing so, she asked for divorce and for her full rights. My wife, who is from an Egyptian family, was previously married to someone before me and also caused problems in her marriage. She can not attain the financial benefits for which she married me, and despite that, she is trying to cause an abortion. Now, I ask about the ruling on her having this abortion. May Allah reward you.

A: it is not permissible for your wife to have an abortion without a Shar`y (islamically lawful) cause. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19088

Q: We are a family who live under the care of my father. My mother gave birth to seven sons, three of whom got married and have not had children yet. They underwent medical examinations, and doctors informed them that a cure is not possible due to

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the lack of production of sperm. I subjected my four brothers to similar examinations, and the result was the same, i.e. the seven sons are all infertile. Laboratory examinations showed these results, and Allah (Exalted be He) is Able to do everything. I vainly sought all the available means of treatment in my country and abroad for the past four years. Praise be to Allah for all of this. I have some questions:

1. Is it normal that the seven brothers are all infertile?

2. could this be a result of sorcery? Who can know this?

3. Can sorcery influence all of the brothers at the same time?

Please, advise! What is the way out of this ordeal that our family has been suffering from for more than ten years?

A: A Muslim must believe in and submit to the Divine Decree and Predestination set by Allah. This is one of the pillars of Iman (Faith/belief), as reported in an authentic Hadith. The Prophet (peace be upon him) said, (Iman is to have faith in Allah, His Angels, His Books, His Messengers, the Day of Resurrection and the Divine Decree whether good or bad.) It is possible that the seven brothers are all infertile;

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Allah (Exalted be He) said, (and He renders barren whom He wills.) Perhaps this is due to impotence that specialist doctors may be able to treat. In all cases, it is good for you. We advise you to be patient and content with what Allah ordained, and avoid doubts, illusions and whisperings. You should note that what Allah has chosen for His Slave is better for him than his own choice. (it may be that you dislike a thing and Allâh brings through it a great deal of good.) We ask Allah to double the reward for you and your brothers and cure you. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12946

Q: A woman became pregnant and, after nine months, she gave birth to a fully formed baby. But the baby had no bones and therefore died a few moments after it was born. She became pregnant again and is now staying in an American hospital here.

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The doctors have performed some tests and X-rays, which show that her current baby has the same problem as her previous one, and that it is still alive in her womb. The doctors have recommended an abortion, even though she is in her fifth month of pregnancy now, to make some medical tests on the embryo in order to establish the reason for the lack of bones in her babies. We have discussed this matter with the responsible doctor, and he mentioned that he expects that the baby will be born deformed with no bones, which will make the possibility of it staying alive after birth very poor. he therefore confirmed his opinion for the abortion. My opinion is that the pregnancy should continue until the woman delivers her baby normally, and it should not be aborted. However, the woman is from Saudi Arabia and wants to return to the kingdom, as staying here for four more months will subject her to many psychological and financial difficulties. She fears - and her doctors fear the same - that if she travels she will have a miscarriage somewhere where the doctors will not be able to carry out the required tests on the embryo. This is why they want to abort her pregnancy now. I hope that you will give us your opinion on this issue as soon as possible, and let us know if there are any previous researches that have been conducted on anything like this. May Allah guide you to whatever pleases Him!

A: It is not permissible to abort a pregnancy for a mere supposition that a doctor has that the embryo might be born without bones, as the original ruling is that it is prohibited to kill a human being without a just cause.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 21336

Q: My son suffers from hemophilia. since I desire to have more children, I have consulted six doctors and they all informed me that they will suffer from the same disease as it is a hereditary disease. I want to have more children, but I am using a means of contraception because I feel pity on the children who will be born and I also fear the high medical expenses of treating this disease. It should be taken into account that this disease has no definite treatment. Is what I am doing Shar`y (Islamically lawful)? Please advise. May Allah reward you!

A: You should put your trust in Allah and delegate all your affairs to Him. You have to stop using contraceptives so you can have children, for it is Allah (Glorified and Exalted be He) Who makes results dependent upon reasons. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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the husband's absence from his wife

The fifth and sixth questions of Fatwa no. 606

Q 5: If a person stays away from his wife for a long time because of working abroad, is he considered sinful? Please keep in mind that he is at work and his wife misses him.

A: If a man leaves his wife for a long period of time to fulfill personal benefits for him or his family or public benefits for the Ummah (nation based on one creed), he is not considered sinful. If he leaves her for a long period of time without an excuse and she agrees to this, he is not considered sinful as well. However, if she does not agree to this, he is considered sinful, as he has not fulfilled her marital rights. Even if he fulfills the rights of providing her with clothing, shelter, and food, she has the right to claim her marital rights. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Q 6: for how long should a woman endure not having intercourse with her husband?

A: The period of time a woman can endure not having intercourse with her husband is often estimated at four months. This is the same period which the Shari`ah (Islamic law) has prescribed for a person who pronounces Ila' (husband's oath not to have intercourse with his wife for four months or more). This is the period

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which a woman can endure not having intercourse with her husband. Allah (Exalted be He) says: ﴾Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 1545

Q 1: What is the ruling on a person who leaves his wife and travels abroad for a year or more to make money to provide his family with sustenance? It should be noted that some people stay abroad for longer periods seeking to accumulate more money for building luxurious houses and buying luxury cars and the like of such worldly matters. No doubt staying away from their wife may lead to committing adultery for either the man or the woman. May Allah grant us guidance and success!

A: There is no harm in the husband staying away from the wife if the two spouses agree upon this as long as they will observe chastity. If one spouse fears committing a sin due to being away from the other spouse, even if the other spouse is away for earning a living, he or she should ask

the other spouse to fulfill their right of satisfying their sexual desire to save their honor, achieve chastity and fortify themselves against adultery. If the other spouse refuses, the spouse who needs to satisfy sexual desire should bring his issue before the judge to decide on their case according to Allah's Shari`ah. It should be noted that being away from the spouse does not necessarily mean that the other spouse will commit adultery, no matter how long they stay away. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9822

Q: We are Egyptians working in Iraq. We have traveled here to earn our living by lawful means. We seek to have our children brought up according to the teachings of Islam and to meet all their needs of food, clothing, and housing. We entrust them to the care of their mothers who give them financial support from the money we send them.

However, we feel sorry for staying away from our wives for a period of time that may reach two or more years.

1. Is it Halal (lawful) or Haram (prohibited) to stay away from one's wife for this long period of time?

2. for how long is the husband permitted to stay away from his wife according to Shari`ah (Islamic law)?

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3. Will the wife be considered divorced if the husband stays away from her for a long period? Is a new marriage contract required upon his return? What is the ruling of Islam on the husband's absence for a long period of time?

4. What is the maximum period a husband is allowed to stay away from his wife, even after asking her consent?

A: First, there is no blame on the husband if the wife agrees to his being away from her for such a period of time. If she is not content with that, it is Haram to desert her for that period. **Second,** the period of time a husband is allowed to be away from his wife is four months, which is the same period prescribed for Ila' (husband's oath not to have intercourse with his wife for four months or more). It is Haram for the husband to stay away from his wife for more than this period of time without her consent. **Third,** the wife will not be considered divorced during that period and no new marriage contract is required upon the husband's return. **Fourth,** if the wife agrees to the husband's travel and absence, there is no maximum limit for this period; if not, he is allowed to stay away from her for only four months. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1270

Q: I heard that many husbands, if they have been away from their wives or they intend to travel, do not see their wives before they travel or when they return from it. However, the questioner goes to see his wife and says goodbye to her when he travels and goes to see her when he returns home, as is normal between a husband and his wife. He asks: Is there any harm in him doing this?

A: What you mentioned about many husbands not going to see their wives to say goodbye to them before they travel and not going to see them on their return from a journey has no basis in the Shari'ah (Islamic law). Observing this practice as a habit and considering it as being part of the Din (religion) is a Bid'ah (innovation in religion) that should be abandoned. However, it is necessary, if someone returns from a long journey, that he should not suddenly go to his wife and come into the house unexpectedly at night, lest he should find something about her that he dislikes or see something that alienates him from her. He should be patient and tell her that he is coming, so she can prepare herself for him. This is good for intimacy and a propriety of the marital relationship, which helps maintain and protect it. It was authentically reported from the Prophet (peace be upon him) that he forbade a man [who was absent from his wife for a long time. Trans] from coming to her unexpectedly at night. He (peace be upon him) said, ("When any of you is away for a long time, do not return to your wife unexpectedly at night.") It was related by Jabir ibn 'Abdullah

(may Allah be pleased with them both) that the Prophet (peace be upon him) said, ("If you enter (your town) at night (on returning from a journey), do not go to your wife so that the one whose husband is away may shave her pubes and the one who is dishevelled may comb her hair.") The Prophet (peace be upon him) clarified the wisdom behind forbidding someone who was returning from a long journey from suddenly coming to his wife at night. It is to enable her to prepare herself and dress up for him, and so he will not see anything about her that displeases him or make him have an aversion to her. Therefore, if a husband writes to his wife before he returns, and tells her of the date of his arrival, he can go to her at any time he likes on the arrival date and it will not be considered as being sudden or coming unawares in the night. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 2301

Q 1: Many of our friends who live in Europe are married and have wives in their homelands. They stay away from them for one or two years

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or even more. They support their wives financially and some wives may waive their right to Nafaqah (obligatory financial support). It is possible for such husbands to bring their wives to live with them abroad, but they are apprehensive to leave them home alone when they are at work. Perhaps a child gets sick and the wife will not be able to take them to a doctor because of the language, which may stand as a barrier to do so. All in all, a lady would fear to go to a doctor alone due to people's bad morals over there. is it permissible for a husband to stay away from his wife for this long period of time? Why?

A: First, a Muslim should live and try to earn his living in Muslim countries. He should seek knowledge from Muslim scholars to guard his Din (religion) of Islam and that of his family members against the Fitnah (temptation) of Kufr (disbelief) and corrupted morals. If he is forced to work or study in non-Muslim countries due to the difficult conditions that surround him or his Ummah (nation based on one creed), he is permitted to go there. In such a case, he is obligated to observe the rituals of Islam and adhere to the Islamic manners. Furthermore, he should fulfill his duties towards those whom Allah (Exalted be He) has put in his charge. **Second,** he is permitted to leave his wife, children, parents, or any other dependents for a long period of time if they agree to that. It makes no difference whether he supports them financially or they waive their right to Nafaqah because they are well-off and have what is sufficient for their living. If they do not accept his long absence and are jeopardized because of it,

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it will not be permissible for him to abandon them. Instead, he has to take them with him if possible and assure their safety from Fitnah and corruption. Otherwise, he should live with them in Muslim countries to guard himself and his family against Fitnah that may affect their Din, worldly life, and morals. The wife is legally entitled to demand her husband's return if he refuses to do so. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The second question of Fatwa no. 4641

Q 2: a man has been abroad for more than a year leaving his wife and four children behind. He does not want to return home and wishes to settle abroad, but his wife does not agree to this arrangement. He does not send her any money and he has even taken her Mahr (mandatory gift to a bride from her groom) before traveling. Now, the woman wants to get a divorce. Is this permissible?

A: If the reality is as mentioned, she has the right to write to him asking for a divorce. If this is difficult or if he refuses to divorce her, she can resort to a religious judge to do what is necessary to get her a divorce and guarantee her rights and those of her children.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6159

Q: I am a married man and my wife and family live in the Southern Region. I work abroad and return to them after long periods of time. Am I sinful for this? I want my wife to live with me where I work but her parents refuse. What is the ruling of Shari`ah (Islamic law) on this? Who bears the sin in this case? we have a custom that when someone gets married, he writes a deed insuring that he will live near his in-laws; and this custom is widespread in the Southern Region and especially in Al-Qunfudhah.

A: If the reality is as you mentioned regarding your work conditions, your wife, and your in-laws, there is no sin on you. Your duty is to explain your work conditions to your in-laws, show them your need to have your wife with you, and assure them that she will be safe and honored, hoping that they may allow her to travel with you. May Allah make things easy for you!

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6067

Q 1: I work in the military service in Dammam, and all my in-laws live in Al-Qunfudhah. I have been married for four years now and I have a daughter. i really wish my wife and daughter can live with me where i work, but my in-laws are against this. I cannot displease them or I will not be able to go to my wife. Do I bear a sin or is it the sin of her family, since I am willing to do whatever is necessary for her to come and live with me where I work? I hope you can answer me as soon as possible. May Allah safeguard you!

A: If the reality is as you mentioned, that she cannot come to you for a reason that is out of your hand and that you do your best to travel to her where she lives whenever it is possible, there is no sin on you. We ask Allah (Exalted be He) to grant you success and make things easy for you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 5512

Q 3: what is the ruling on working in a non-Muslim country, which sometimes entails leaving one's wife and children at home and visiting them whenever possible? What is the ruling on a husband and wife living together abroad and leaving their children at home with some relatives?

A: The basic rule is that a Muslim should live in a Muslim country and earn their living in a lawful way to preserve their Din (religion) of Islam, keep away from Fitnah (temptation), cooperate with the Muslims, and make them larger in number. However, if there are reasons that force a Muslim to live in non-Muslim countries, it is permissible for them to live there and earn their living, provided that they are adhering to the teachings of Islam, able to practice its rituals in public, safe from Fitnah, and their work is Shar`y (Islamically lawful). If the wife agrees and the children are safe from corruption, and there are relatives to care for them, a man may be away from his wife and children and there is no harm in this. Otherwise, he should give his wife her marital rights and take care of his children by himself, even if he has to return home. Allah (Exalted be He) says: ﴿Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.﴾ He (Exalted be He) also says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Etiquettes of sexual intercourse

The second question of Fatwa no. 13748

Q 2: is it permissible for me to have sexual intercourse with my wife more than once on the same night then go to sleep without taking a bath?

A: It is permissible for a man to have sexual intercourse with his wife more than once on the same night. However, he must perform Wudu' (ablution) before the second time because of the following Hadith: ﴾When anyone amongst you has sexual intercourse with his wife and then intends to repeat it, he should perform ablution.﴿ Al-Hakim added: ﴾It gives more activity to the body.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18911

Q 1: The Prophet (peace be upon him) said: ("When any one of you intends to repeat intercourse with his wife, he should perform Wudu' (ablution).") **Is this ruling particular to the man, or does it also include the woman?**

A: wudu' before repeating intercourse is prescribed for the man, as he is the one who is asked to do so, not the woman. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6657

Q: What is the ruling on a husband who relishes sucking the breast milk of his wife? Is that act Haram (prohibited) or Makruh (reprehensible)? Will his wife be declared unlawful for him if it happens that some drops of milk reach his stomach? Do they have to be separated? Please inform us of the ruling of Shari`ah (Islamic law) on this. May Allah benefit you!

A: It is permissible for the husband to suck the breast milk of his wife and she is not to be considered unlawful for him if the milk happens to reach his stomach. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 6905

Q 4: is it permissible for a man to enjoy the body of his wife whether from the front or from the back, even her buttock without having anal sex?

A: It is permissible for a man to enjoy the entire body of his wife except the anus. He must keep away from having sex during her menstruation period, post-childbirth and Ihram for Hajj or `Umrah (minor Hajj), until they take off their Ihram.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 7310

Q 1: is it permissible for a husband to have vaginal sex with his wife from her back with or without an excuse, or is it impermissible?

A: It is permissible for the husband to have sexual intercourse with his wife from the back as long as they will have vaginal and not anal intercourse. Anal intercourse is unlawful in any way according to the saying of Allah (Exalted be He): (Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) for your ownselves beforehand. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad صلى الله عليه وسلم)) The Prophet (peace be upon him) said: (He who has sexual intercourse with his wife through her anus is accursed.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18371

Q 2: when should a man avoid having intercourse with his pregnant wife? Does intercourse during the first three months of pregnancy have an adverse affect on the fetus?

A: There is nothing wrong with having sexual intercourse with one's pregnant wife as long as it is not medically proven that it may cause harm to the fetus. What is forbidden is to have sexual intercourse with one's wife during her period, for Allah (Exalted be He) says, ﴾therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).﴿ The same applies to a woman in childbirth until she becomes pure of postpartum bleeding, and the woman who is Muhrim (pilgrim in the ritual state for Hajj and `Umrah). May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The third question of Fatwa no. 3377

Q 3: what is the Salah (Prayer) a wife should offer after having intercourse with her husband? what is the Du`a' (supplication) a man should say when performing Ghusl (ritual bath) on Friday?

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A: It is desirable for both husband and wife to say before having intercourse, "In the name of Allah. O, Allah! Keep us away from Satan, and keep Satan away from what You have bestowed upon us!" They should seek chastity and having children, not only satisfying their desire. There is no particular Du`a' for the Ghusl on Friday, nor is there a Salah that should be offered by the man and the woman before having intercourse. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Q 7: what are the duties of a wife towards her husband?

A: The wife should observe the following duties towards her husband: 1- Obeying him when he commands her with good as long as it is in her capacity. 2- Maintaining his honor, money and children. 3- Looking after his family. 4- Answering him if he asks to have intercourse with her. 5- Leaving his house only with his permission. 6- Assuming the house work done by her peers. In general, she has to treat him kindly and nicely, deal with him in the best manner and meet his bad conduct with good in order to live in harmony and have a peaceful marital life, with Allah's Will. The husband must also treat his wife kindly and nicely because of Allah's saying: ﴿and live with them honourably.﴾

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and His saying: ﴿And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.﴾
May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 8280

Q 4: what are the etiquette and proper limits that should be observed by a husband and wife during intercourse? What is Makruh (reprehensible) and Haram (prohibited) and how can it be performed in the best way?

A: Allah's Messenger (peace be upon him) said, (If one of you, when he approaches his wife (i.e., has conjugal intercourse with her), says, 'In the name of Allah. O Allah! Keep Satan away from us and keep Satan away from what You bestow on us (i.e., the coming offspring)' and it is decreed that they should have a child, Satan will never harm it.)

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Reported by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) save Al-Nasa'y. It is prohibited for him to have sexual intercourse with her in her menses and following childbirth. He is not permitted to have anal intercourse either. We advise you to read what the learned scholar Ibn Al-Qayyim mentioned in his book entitled "Zad Al-Ma`ad" in this respect and you will find the answer to what you have asked about. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Third question of Fatwa no. 17998

Q 3: is it a Sunnah (commendable act) for women to say: "in the Name of Allah, O Allah protect us against Satan and keep Satan away from what you have bestowed upon us"?

A: This Du`a' (supplication) is prescribed to be said by men when they intend to have sexual intercourse with their wives. Proof for this is the Hadith which is narrated by Ibn `Abbas (may Allah be pleased with them both) (If any of you says when he intends to have sexual intercourse with his wife: 'In the Name of Allah, O Allah protect us against Satan and keep away Satan from what you have bestowed upon us'; and if the couple are destined to have a child 'out of that very sexual relation', then Satan will never be able to harm that child.')

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(Agreed upon by Al-Bukhari and Muslim and related by the authors of Sunan 'Hadith compilations classified by jurisprudential themes' and others). However, it is permissible for women to read the same Du`a' as the original ruling is the generality of texts. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16221

Q 1: What is the ruling on having intercourse with one's wife while listening to the recitation of the Qur'an on the radio? I do this to drive the accursed Satan away from the house.

A: The Prophet (peace be upon him) taught his Ummah (nation based on one creed) what to say upon having intercourse with one's wife. On the authority of Ibn `Abbas (may Allah be pleased with them both) who narrated that the Messenger of Allah (peace be upon him) said: ("If any one of you on having sexual relations with his wife says, 'In the Name of Allah. O Allah! Save us from Satan and save what You bestow upon us (i.e. the coming offspring) from Satan,' and it is destined that they should have a child, Satan will never be able to harm that offspring.") (Agreed upon by Al-Bukhari and Muslim) Thus, Muslims should only abide by this Du`a' (supplication) as reported from the Prophet (peace be upon him). Accordingly, listening to the recitation of the Qur'an on the radio during the process of intercourse, for the purpose of driving Satan away from the house, is not permissible. The Qur'an is sanctified and it is not allowed to listen to it while making love with one's wife.

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And Allah knows best. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14226

Q: is it permissible for a husband to have intercourse with his wife on the two sacred days of Friday and Monday? Are there certain days of the week when he should not have intercourse with her?

A: First, Friday is a feast for the Muslims. It is desirable for a man on that day to perform Ghusl (ritual bath), put on perfume, wear clean clothes and go to perform the Jumu`ah (Friday) Prayer early. It was authentically reported that the Prophet (peace be upon him) said, (Any man who performs Ghusl on Friday, purifies himself as much as he can, anoints himself with oil, or perfumes himself with the scent available at home, then goes to the Masjid (mosque) and does not separate two persons (sitting together in the Masjid by sitting between them); prays what is decreed for him; and listens when the Imam (leader of congregational Prayer) speaks, his sins of the past week will be forgiven.)

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Second, Monday is one of the best days of the week; it is the day when a believer's deeds are submitted to Allah (Exalted be He). It is desirable to observe Sawm (fasting) on that day. **Third,** a man should keep his wife chaste and fulfill her desires as much as possible. There is no certain day of the week when a man should abstain from having intercourse with his wife, unless she is menstruating, a newly-delivering woman or observing obligatory Sawm. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2892

Q: is it permissible for a husband and his wife to sleep naked under one quilt or not?

A: It is permissible for a husband and his wife to sleep naked under one quilt for it is permissible for both spouses to touch and look at each other's bodies. It was related by Abu Dawud and Al-Nasa'y on the authority of `Aishah (may Allah be pleased with her)

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that she said: (The Messenger of Allah (peace be upon him) and I used to lie in one cloth at night while I was menstruating. If anything from me smeared him, he used to wash the same place (that was smeared), and did not wash beyond it. If anything from me smeared his clothes, he used to wash the same place and did not wash beyond that, and prayed with it (i.e. the clothes).) However, the husband should command his wife in this case to put on Izar (dress worn below the waist) if she is menstruating. It was related by Al-Bukhari and Muslim on the authority of `Aishah (may Allah be pleased with her) that she said: (During my menses, the Messenger (peace be upon him) used to order me to put on an Izar (dress worn below the waist) and used to fondle me.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 4250

Q 6: is it permissible for a man to be naked while having sexual intercourse with his wife? is it permissible for the wife to do the same for her husband?

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A: Yes, she may do this but they should cover themselves. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 4624

Q 4: is it permissible for the husband and the wife to look at any part of each other's bodies?

A: It is permissible for both of them to look at any part of each other. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 4522

Q 2: is it permissible for a man to have intercourse with his wife while they are naked or should they cover themselves up?

A: A man and woman must cover themselves before

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people except a man with his wife or slave girl while having sexual intercourse, or vice-versa. It was related by Ahmad, Abu Dawud, Al-Tirmidhy and Ibn Majah on the authority of Bahz ibn Hakim from his father from his grandfather that he said: (I said: O Messenger of Allah! From whom should we conceal our private parts and to whom can we show them? He replied: Conceal your private parts except from your wife and from whom your right hands possess (slave-girls). I then asked: (What should we do), if the people are assembled together? He replied: If it is possible for you that no one looks at it, then no one should look at it. I then asked: If one of us is alone, (what should he do)? He replied: Allah is more entitled than people that bashfulness should be shown to Him.) The Prophet (peace be upon him) explained that in general a person should cover himself up in private. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 4684

Q 3: is it permissible that both spouses get naked before each other? Is there any supplication that should be said before having sexual intercourse and if there is a supplication, could you mention it please?

A: Firstly, it is permissible for both spouses to be naked before each other. It was related by Abu Dawud on the authority of Bahz ibn Hakim from his father from his grandfather that he said: (I said: O Messenger of Allah! From whom should we conceal our private parts and to whom can we show? He replied: Conceal your private parts except from your wife and from whom your right hands possess (slave-girls). I then asked: (What should we do), if the people are assembled together? He replied: If it is possible for you that no one looks at it, then no one should look at it. I then asked: if one of us is alone, (what should he do)? He replied: Allah is more entitled than people that bashfulness should be shown to Him.) **Secondly,** when a person wants to have sex with his wife, he should say: In the name of Allah, "Allhumma Janibny Al-Shaytan Wajannib Al-Shaytan Ma Razaqtana." (O Allah! Protect me from Satan and protect my offspring from Satan). It was related by Al-Bukhari and Muslim on the authority of Ibn `Abbas (may Allah be pleased with them both) that he said: The Prophet (peace be upon him) said: (If any of you, on having sexual relations with his wife says (and he must say it before starting): In the name of Allah. O Allah! Protect us from Satan and also protect what you bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 9008

Q 2: is it permissible for the husband to look at the `Awrah (private parts of the body that must be covered in public) of his wife during sexual intercourse? Is it permissible for a woman to wear transparent clothes before her husband?

A: It is permissible for the husband to look at the `Awrah of his wife during sexual intercourse. It is permissible for her to wear transparent clothes before him because it is permissible for him to see any part of her body. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 11316

Q: is it permissible for the two spouses to take off their clothes and look at each other while having sex? What is the meaning of the following Ayah: (They are Libâs [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with them - as in Verse 7:189) Tafsir At-Tabarî], for you and you are the same for them.) **? Could you kindly explain how should we perform Ghusl (ritual bath following major ritual impurity) to offer Salah or without performing Salah?**

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A: It is permissible for a man to see his wife while she is naked and a wife is likewise. As for the meaning of Allah's saying: (They are Libâs [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with them - as in Verse 7:189) Tafsir At-Tabarî], for you and you are the same for them.) Ibn `Abbas, Mujahid, Sa`id ibn Jubayr, Al Hasan, Qatadah, Al-Suddy and Muqatil ibn Hayyan said: The meaning is: They are your abode of peace. Al-Rabi` ibn Anas said: They are your wrapper and you are wrapper to them. Ibn Kathir (may Allah be merciful with him) said: The meaning is: Both husband and wife mix with one another, touch and have sex. Therefore, it is permissible for them to have sex during the nights of Ramadan in order not to impose hardship on them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 22659

Q: What is the ruling on video taping sexual intercourse between spouses? It is worth mentioning that some Fatawa (legal opinions issued by qualified Muslim scholars) have been issued by

people who count themselves as scholars in some neighboring towns allowing this, on condition that the spouses should firmly keep such tapes private to prevent them from being seen by others. Attached is a copy of one of the Fatawa issued in this regard. What is the opinion of the honorable members of the Committee? May Allah keep them sound and guide them to serve Islam and Muslims!

A: Video taping sexual intercourse between spouses is an extremely prohibited act, for the general evidence forbidding videos, and for the mischief and evil resulting from such an act, that neither Shari`ah (Islamic law) nor sound intellect, or morals approve of. Therefore, this act should be avoided, because people should protect their honor and safeguard their private parts, as this is a form of Iman (faith), upright Fitrah (natural disposition), and something that Allah (Glorified be He) likes. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11942

Q: I am a married man and I am employee. My father's health and financial conditions force me to live in the same house with my parents and brothers. It should be noted

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that I have two brothers; the younger brother is about 17 years old. Your Eminence, what is your view with regards to living with my father and brothers in the same house? I appreciate your advice. Peace, Mercy and Blessings of Allah be with you!

A: There is no harm in living in the same house with your brothers, provided that your wife wears decent clothes and veil in their presence. She should not have Khulwah (being alone with a member of the opposite sex) in the house with anyone of your brothers. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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a woman going out from her house without permission

The second question from Fatwa no. 1136

Q 2: What is the ruling on a woman going out to the market without her husband's permission?

A: If a woman wants to go out, she should inform her husband about the place she is going to and take his permission as he knows what benefits her. For the general meaning of Allah's saying:

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﴾And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them.﴿ and ﴾Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 3429

Q 1: what is the ruling on the salary a women receives in return for working outside her home? What if she goes to work while adorned and displaying her charms? What about the money given to a university student? What if she goes to university while adorned and displaying her charms?

A: First, the original ruling is that a woman should not leave her house, except with her husband's permission. If her husband gives her permission, she should go out unadorned so that she does not attract men's attention. She should also cover her face, hands and all her body; it is impermissible for her to display her beauty according to Allah's saying, (and do not display yourselves like that of the times of ignorance)

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Her husband can prevent her from going out if she insists on displaying her beauty. The money she earns from her work, if this work is lawful, is lawful; if not, the money is ill-gotten. Going out while displaying her beauty has nothing to do with the lawfulness of her money if her work is permissible. However, she is sinful if she displays her beauty. **Second,** a university student should cover her face, hands and the rest of her body as mentioned in the first paragraph. It the money she receives from the university is considered a salary in return for permissible work, it is lawful; if it is in return for unlawful work, it is ill-gotten money. However, going to the university while displaying her beauty has nothing to do with the lawfulness of the money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventh question of Fatwa no. 4446

Q 7: what should a Muslim woman do if she wants to leave her husband's house to go somewhere?

A: A wife has to seek her husband's permission before leaving his house. If he gives her permission, she may go out wearing decent clothes and veil and avoiding any aspect which may lead to temptation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6411

Q 1: What is the ruling on a woman going to the market to meet her needs? There is nobody to do this task except her husband who does not know the needs of the house and the wife. It is noteworthy that the woman wears complete Hijab (veil) and lowers her voice when she goes out. What is the ruling on women going out without their husband's consent?

A: If the reality is as you have mentioned, that she goes out after asking her husband's permission to meet the necessary needs and there is nobody else to do so, there is nothing wrong with it. However, all goodness lies in staying at home and not going out frequently except in cases of necessity.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The eleventh question of Fatwa no. 7484

Q 1: What is the ruling on a woman who goes out to visit her sister, the wives of her husband's relatives, and her neighbors without her husband's permission, as their houses are so close?

A: A wife should not leave her husband's house for such reasons without her husband's permission. If she takes his permission, she may go out but she has to observe the etiquettes of Islam, wear her veil and avoid applying perfume. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 7731

Q 2: What is the ruling on a woman going out without her husband's permission to visit her female neighbor, her family, or to work?

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A: It is impermissible for her to do so unless her husband explicitly permits her to go out. However, such permission may be implied by `Urf (custom) which is agreed upon by both of them or that there is a condition in the contract of marriage to the effect that a wife is to be given permission to work. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9837

Q: I wear Niqab (face veil), all praise be to Allah. my husband is a multazim (practicing muslim) and good-mannered man, but he tries to prevent me from visiting my family. I do not want to go out of the house very often. If he permits me to visit my father once a week, will this be against the teachings of Islam? Is the order to maintain the ties of kinship exclusive to men? Do not women have rights over their husbands other than providing them with food, drink, and shelter? Are not they entitled to other nonmaterial rights? Please advise. May Allah show mercy to you!

A: Islam has assigned rights and duties that both the husband and wife should mutually observe and fulfill for one another. One of these rights is to

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keep good company with one another. There will be no blame on the wife if she visits her parents once a week or once every other week. That is because maintaining the ties of kinship is obligatory for the Mukallaf (person meeting the conditions to be held legally accountable for their actions), male and female alike. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15668

Q: I am married and have a child, thanks to Allah. Some small problems broke out between me and my husband. One day, my elder sister phoned me, and I told her about a problem that I had with my husband. She told me to leave my child with him and go to my family as the wife of so-and-so did when she left her twenty-day child with her husband. She advised me to do the same as her. She told me to hit my husband with a knife or the like in case another dispute takes place between us. When I first told her what had happened, I thought she would give me good advice. I thought she cared about my future and does not want to ruin my life. I was enraged by her words; she cursed my husband and said that he was a bastard.

When I told my husband, he got angry and prevented me from

visiting her forever. I told him that severing the ties of kinship is Haram (prohibited). However, he insisted on his stand.

Respected shaykh, this is my problem; should I obey my husband and sever the ties of kinship with my sister, or what should I do? Answer me, may Allah reward you with the best!

A: obeying your husband and asking his permission to visit your sister is obligatory. You should convince him in a nice way; if he persists, you have to obey him, for obeying him is obligatory upon you, and you will not be held accountable for not visiting your sister. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Division and Nushuz

Fatwa no. 21418

Q: I have two wives, and I have sons and daughters from each of them, praise be to Allah. I want to give one of them a house, as she is a foreigner, given that she has acquired the Saudi nationality, and she does not have

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relatives in Saudi Arabia. Can I write a house in her name? Please advise, may Allah protect you and reward you.

A: it is Wajib (obligatory) on a husband to treat his wives as fairly as possible. As for the things he cannot divide among them equally, he does not have to be fair in them. Giving a house to only one wife and not the other is a controllable decision, so it is impermissible to do. There is no Shar`y (Islamically lawful) reason mentioned in the question to justify this. The original ruling concerning this is the saying of the Prophet (peace be upon him), ﴾O, Allah! This is my division concerning what I possess, so do not blame me concerning what You possess and I do not.﴿ Narrated by the Five Compilers of Hadith, except Imam Ahmad. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8736

Q: I gave my daughter in marriage to one of my relatives. He had intimate relations with her for about four months. Then she came to my house and stayed with me for eight months without him asking to take her back. One night I was not at home when he came to the house. They argued with each other and he started beating her and almost choked her to death but the family members managed to rescue her.

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The next day I was told about what happened but I overlooked the matter. Three years passed without him coming to take her back. On 10/3/1405 A.H, he came to me asking to take her back. I did not mind that. I asked him to settle the matter with his wife. She asked him to buy her some jewelry, give her a sum of money, and provide a separate house for her. He agreed to her demands. On 27/3/1405 A.H, he did what she wanted but he could not afford the house. He gave her the jewels together with ten thousand riyals. The next day when I was away from home, he returned and asked her to give him the jewels and the money back. I do not seek to have them separated. I tried to reconcile them before and I will continue to do that.

The question is: is she still considered to be his wife after he beat and choked her? He deserted her for three consecutive years during which she gave birth to a daughter whom he never provided with clothing or anything. Are the money and gold which he took back considered as lawfully his? It is worth mentioning that he did not pay the Mahr (mandatory gift to a bride from her groom). I helped him in the preparation of his house and did not ask him for even a single riyal.

May Your Eminence give a reply to my question.

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A: If the reality is as you mentioned, arbitrators from the husband's and the wife's family should be appointed to reconcile them. If they desire to set things aright, Allah (Exalted be He) will make peace between them, otherwise the matter will be referred to the court for decision. The court will give each partner their due rights. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 14594

Q 4: A man claims that his wife usually refuses to fulfill his sexual desire. He has three children from her. Recently, whenever he asks her to sleep with him, she refuses claiming that she is ill or tired. She always offers lame excuses for not fulfilling his sexual desire and he shows patience. He always reminds her of the impermissibility of what she is doing. It is worth mentioning that this wife is highly educated. She asks him to hire a maidservant for her and always burdens him with her requests. When he asks her to sleep with him and she refuses, he masturbates on the bed for fear of committing Zina (adultery). Is it permissible for him to marry a second wife? What is your advice? What is the ruling on masturbation in this case?

A: Marrying a second wife has never been Haram (prohibited) or Makruh (reprehensible). In fact, it is permissible for a man to marry a second wife if he has the physical and financial ability to do so.

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However, he has to observe equity between his wives. He should advise his wife, remind her to fear Allah, and tell her about the gravity of violating the husband's right and the necessity of obeying him. He should treat her kindly and discuss the reasons why she refuses to fulfill his sexual desire. He has to make Tawbah (repentance to Allah) for masturbation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 15920

Q 2: What is the meaning of nushuz? Can this occur from both spouses or the wife only?

A: Nushuz is the state when one spouse violates their marital duties. Allah says: ﴾And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better.﴿ A woman may give up any of her rights so that her husband would not divorce her, as Sawdah (may Allah be pleased with her) did with the Prophet (peace be upon him). `Aishah (may Allah be pleased with her)

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commented on Allah's saying: ﴾And if a woman fears cruelty or desertion on her husband's part﴿ saying: ﴾this refers to a woman who is married to a man who does not want to keep her any longer and wants to divorce her and marry someone else. She asks him to keep her and not to divorce her, and marry someone else too. She also frees him from supporting her financially or giving her a share of his time. This is what Allah says: ﴾there is no sin on them both if they make terms of peace between themselves; and making peace is better.﴿ ﴿ In another narration, she says: ﴾the husband notices something unpleasant about his wife, such as old age or the like, and wants to divorce her, but she asks him to keep her and provide for her as he wishes. She said: "There is no blame on them if they reconcile (on such basis.)"﴿ (Agreed upon by Al-Bukhari and Muslim). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 516

Q 1: a man gave his daughter in marriage to a man whom he did not know well, then found out that his son-in-law is a drunkard who does not care about Islamic rulings. Can he divorce his daughter from him?

A: If the situation is as you have mentioned, that you gave your daughter in marriage to a man whom you did not know well, and then you discovered that he is a drunkard and does not care about Islamic rulings, this man is either one of two things: he either does not believe in the rulings of Islam, and in this case he is considered a Kafir (disbeliever), and his marriage contract to his wife is annulled by his Kufr (disbelief) through the legal ruler, or he does not follow the rulings out of negligence, while believing in them. In this second case, he is considered a Fasiq (someone flagrantly violating Islamic law), but not rendered out of the fold of Islam. However, Fisq (flagrant violation of Islamic law) is considered a defect acknowledged in Shari`ah (Islamic law) that gives a woman the right to claim dissolving the marriage if her husband is proven to have it and insists on it. This is also done through the legal ruler. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

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Fatwa no. 4852

Q: a man got married seventeen years ago. He used to not have any disputes with his wife. Rather, they would treat each other very kindly. Unfortunately, only four years ago the couple started to have disputes. The wife mentioned that it was not in her hands to stop such disputes. Disputes increased with the passage of years, and this year these disputes are more severe. The husband was treated, but he saw in a dream that he divorced his wife. Then he saw another dream that he was leaning on a wall and that his wife was sitting next to a man amongst his acquaintance as if they were married to each other. The husband in question denied that his wife, in that dream, put on normal clothes that a woman wears in the presence of her husband. Anyway that man left the place and so did the questioner's wife. What do these dreams refer to? Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).

A: Both the concerned husband and wife have to do their best to treat each other kindly. They have to seek the assistance of some of the relatives on both sides to advise them and bring about reconciliation between them for it may be that Allah terminates their dispute. On the other hand, the first dream, in which the concerned husband saw that it was as if he had divorced his wife, has no effect on his marriage and is not considered a divorce. Similarly, the second dream, in which he saw his wife as if she had put on uncovering clothes in the presence of the man referred to above, is not to be acted upon, for dreams which are seen by people other than prophets do not constitute valid bases for rulings and do not stand as evidence for crimes.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 8420

Q 1: A Muslim remained married for twenty years or more and then he married again and divorced his first wife. Three months later, his second wife died, so he took back his first wife in marriage. he used to enter his house and eat whatever food and drink she had prepared but without talking to her at all. They lived like this for one year. Many righteous people have tried to reconcile them but the husband always refuses. What is the ruling of Islam on this?

A: Evidence from Shari`ah (Islamic law) support the obligation of good companionship between the spouses. A husband should take his wife back in marriage in a good manner and it is Haram (prohibited) for him to take her back just to hurt her. Moreover, it is permissible for a wife to ask for Talaq (divorce pronounced by a husband) if her husband does not treat her well, even if she has to ask the ruler to help her to get a Talaq.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 9842

Q 4: A woman's family is turning her against her husband, preventing her from going to him by force, and threatening her. Even more, they are asking him to divorce her. What is the ruling of Islam on people who do these acts nowadays? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you!

A: It is Haram (prohibited) to turn a wife against her husband, based on the evidence reported in this regard. Anyone who does that has committed a sin and an evil act of Fisq (flagrant violation of Islamic law). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10726

Q: What is the ruling on a wife who denies her husband his marital rights; by refusing to have sexual relations with him despite being healthy and without any Shar`y (Islamically lawful) excuse? What is the ruling on someone who tries to provoke the spouses against each other, if they are from among

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the wife's relatives?

A: First, a wife must obey her husband when he calls her to his bed, and it is Haram (prohibited) for her to refuse without a Shar`y excuse. It was authentically reported in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) and other books on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("If a husband calls his wife to his bed (to have sexual relation) and she refuses and lets him sleep while angry, the angels will curse her until the morning.") In another narration, the Messenger of Allah (peace be upon him) said: ("By Him in Whose Hand my soul is! Any man who calls his wife to his bed and she does not respond, the One Who is in the heaven (Allah) will be displeased with her until he (her husband) is pleased with her.") In another narration, the Prophet (peace be upon him) said: ("When a woman spends the night away from the bed of her husband, the angels will curse her until the morning.") **Second,** it is Haram to provoke a wife or turn her against her husband, whether the one who does this is a relative or not. It was related by Al-Nasa'iy, Abu Dawud, and Ibn Hibban on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Anyone who turns a woman against her husband or a slave against his master is not of us.") The wording is for Abu Dawud. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13865

Q: i have been married for thirty seven years now. i refrained from having intercourse with my husband eight years ago and started to mistreat him. What is the ruling on this act?

A: A wife is obliged to honor and treat her husband kindly seeking to please Allah. It is impermissible for her to refrain from having intercourse with her husband unless she has a Shar`y (Islamically lawful) excuse. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14684

Q: whenever I ask my wife to come to my bed for intercourse, she refuses unless I give her a sum of money. I have two children from her, and I do not have the means to give her a sum of money every time. I am a manual worker and my work just covers the daily expenses of my house. I find it difficult to meet the extra financial demands of my wife. I do not want to earn a fortune; all I want is to please Allah and enter Jannah (Paradise) that Allah (Exalted be He) has prepared for the pious people. We ask Allah (Exalted be He) not to deprive us of it. I have advised my wife that her attitude is completely wrong and Haram (prohibited), yet she remains stubborn,

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and she even mocks me. Please advise. May Allah reward you and safeguard you for the Muslims!

A: It is the spouses' duty to keep good company with one another. Allah (Exalted be He) says: ﴾and live with them honourably.﴿ He also says: ﴾And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them.﴿ Thus, a wife must obey her husband, particularly when he invites her for intimate relations. Similarly, the husband should keep good company with his wife and avoid insulting her. He should provide her with Nafaqah (obligatory financial support) that includes housing, food, and clothing like her equals among women. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13328

Q: I am a Muslim woman from Pakistan. I am twenty-seven years old, and I have a Bachelor of Medicine and Surgery. I married two years ago, and I do not have any children. I have been living with my mother

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in Saudi Arabia since 1394 A.H., except for the years of my university study that I spent outside Saudi Arabia. My mother is divorced and lives with her father. I met my husband while studying in college. He is a graduate of the same Faculty of Medicine where I graduated in Pakistan. We got married when he was in the intern year, which fresh graduate doctors should pass by working in a certified hospital in return for no salary. My husband did not have the financial ability to sustain me and provide me with a suitable home, as he had neither a separate home nor a permanent source of living, so I decided to return to Saudi Arabia to live with my mother, after taking my husband's permission. We hoped to find a job for my husband in Saudi Arabia after finishing his internship, so that we could live together, but things did not work out as we had planned, and we failed. My husband could not enter Saudi Arabia to get a job there. Moreover, he did not exert any efforts to get a job in Pakistan to sustain himself; even the temporary jobs he managed to get he left to search for other ones.

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A year ago, he decided not to search for a job anymore, and he preferred to stay at home and continue his postgraduate studies. He has taken the exam three times until now, but he failed every time. He neither has a job to sustain himself, nor has he passed the exam to continue his postgraduate studies, and he is unable to meet his obligations towards me as his wife.

Since our marriage, he has borrowed 80,000 Pakistani rupees from me, with the intention of repaying it when he can. However, he sent me a letter recently telling me that he cannot repay the debt, which he has promised me to repay, at all.

My husband's family never consented to our marriage. During the first days of our marriage, a fight took place between my husband and his brother, and they used knives. My husband was stabbed by his brother and was on the verge of death. However, he told me that this fight had nothing to do with our marriage, but it had to do with family affairs. Then, my mother-in-law decided to dismiss my husband from the house. The family members have, finally, reunited,

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but they do not accept me as their daughter-in-law until this moment.

My husband's financial circumstances do not allow him to provide me with Nafaqah (obligatory financial support); he does not care about my financial, physical, and

emotional needs; in addition to his great dependence on me in financial matters. I have also figured out that he is an irresponsible man.

My husband's family is violent, harsh, and irritable. They are also dissatisfied with my marriage to their son, which means that living with this family might cause me harm and jeopardize my safety. There is no guarantee that they will not harm me if I move to live with them, as my husband does not have a separate house. I have recently felt deep hatred for my husband for the previous reasons, which caused me to ask him for Talaq (divorce pronounced by a husband) many times, but he refused.

Your Eminence, my problem can be summed up in the following points:

First, my husband has not been able to provide me with Nafaqah since our marriage, which was two years ago.

Second, there is no hope that my husband gets a job in the near future to provide a means of living for me.

Third, my safety will be jeopardized if I live with my husband's family in the same house.

Fourth, my family's conditions force me to live with my mother who has been divorced since 1408 A.H.; she has two other daughters; and she does not receive any financial support from my father.

Fifth, I have no source of living to sustain me, as I have not got a job yet.

Sixth, the years pass quickly, and I am a woman who wants to have a family, children, and a husband that supports me.

Seventh, I now hate my husband to the extent that I cannot fulfill my duties towards him.

Eighth, can I ask for Talaq from my husband?

Ninth, what is the most suitable attitude my husband should take concerning my request for Talaq? As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the reality is as you mentioned, you have right to ask for Talaq, and you are not committing a sin for this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa No. (18768)

Q 5: i am a 60-year-old woman. i have 9 children. Five years ago, my husband and i had some problems that ended in me leaving home. One of my children rented for me a separate house to live in. Now, I live in the house along with my children. My husband got married to another woman who gave birth to children for him. Neither did I ask him to divorce me nor did he try to take me back home. Am I sinful for living away from my husband's house without being divorced? Am I sinful if I go to perform `Umrah (lesser pilgrimage) without seeking his permission? What is the ruling?

A: If you are the one at fault, you will be a sinful and disobedient wife. In this case, you will have to repent and try to satisfy your husband. If he is the one at fault, you will not be sinful. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 11189

Q: i have a sister who wears Niqab (face veil), offers Salah (Prayer), observes Sawm (Fast), and fears Allah (although none can verify this but Allah). She is married and has three sons and two daughters. She has been married for fifteen years to a husband who does not offer Salah except in Ramadan or on some other occasions. He also delays taking a Ghusl (ritual bath following major ritual impurity) for two or three days. Moreover, he does not offer the Jum`ah (Friday) Prayer or takes a Ghusl for it. He does not even pay Zakah (obligatory charity) due on his wealth and he deals with Riba (usury/interest)-based banks. Furthermore, he accompanies friends who are well known for their unsavory characters. He travels to Arab and European countries, known for dissoluteness and libertinism, for the purpose of having fun and entertainment. Sometimes, my sister, his wife, hears him while he is talking to his bad friends about his adventures while traveling in indecent words that cannot be quoted. He loves free mixing with the female sex and is a womanizer. Recently, he has come to be a friend of a religious scholar who has started to advise him, made Jannah (Paradise) desirous to him, and warned him severely against Allah's punishment. Thus, he has started to offer Salah and take a Ghusl, but he still refuses to pay Zakah and deals with Riba-based banks. Moreover, if he mixes with women in a party or wedding he gets lost and indulges in talking and kidding around with the women. Your Eminence Shaykh, my sister spares no effort to advise her husband,

but she does not tell her father about the husband's true character, so that the father would not seek to divorce her. The husband, on the other hand, cares neither about his wife nor about his children.

1- Is my sister sinful for not telling her father about her husband's conduct and the reality about him?

2- Is my sister sinful for being provided for - along with her children - through money that is acquired from Riba-based banks?

3- What should the wife do if her husband abandons Salah again and deviates from the right path? Is it permissible for her to go on in her life with him as such to provide the children with a valid family environment?

Please answer us. May Allah bless you! May Allah reward you well for serving Islam and Muslims!

A: If the reality is as you mentioned, it will be obligatory for your sister to tell her father about her husband's conduct so that he might try to make him divorce her. Actually, it is obligatory that he divorces her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. (5505)

Q: What is the ruling on a wife asking her husband to divorce her for no reason? She is a second wife, and she lives in an seperate apartment where no one annoys her. She is now pregnant in her fifth month. Is it permissible to divorce her? Since it is she who asked for divorce, would she be entitled to her monetary rights?

A: It is permissible to divorce a pregnant woman. As for a woman asking for divorce without a reason, it is forbidden. In the Hadith reported on the authority of Thawban (may Allah be pleased with him), the Prophet (peace be upon him) said: ﴿If any woman asks her husband for divorce without a strong reason, the odor of Paradise will be forbidden to her.﴾ (Recorded by Abu Dawud and Al-Tirmidhy). As for alimony, it should be based on the court's decision, in case you don't reach mutual consent.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventeenth question of Fatwa no. 8844

Q 17: a woman quarreled with her husband because she wanted him to take her to her village for a relative's wedding, but he had a lot of work to do and he could not go with her at the appointed time. They agreed that later he would take her if it was possible. afterwards, she asked him to divorce her if he did not take her unless an unforeseen reason prevented him. Later, she gave up the idea of going to the village. What should the husband do? Are there any consequences for the woman's request?

A: There are no consequences for her request because he did not divorce her. However, she has no right to ask for divorce for such a reason. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 10733

Q 3: is it permissible for a woman to ask for Talaq (divorce pronounced by a husband) because her husband is sterile?

A: It is permissible for her to ask for Talaq because of this reason since procreation is one of the objectives of marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11984

Q: A woman disdains and detests her husband because of rumors that he has committed Zina (adultery) with his niece. She no longer wants to continue her life with him. She exerted a lot of effort to get a Talaq (divorce pronounced by a husband). When she failed, she tried to get Khul` (divorce initiated by a wife for a consideration) but her husband did not respond to her request of Talaq or Khul`. Eventually, the wife sued her husband before the Local Shari`ah Committee,

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which is composed of several pious scholars from the same town, and is known as the Shari`ah Court. The wife requested the committee to nullify her marriage contract. The Shari`ah Committee has exerted great efforts to get a Talaq or Khul`, but its efforts have failed. It is worth mentioning that India is not a Muslim country and does not have religious judges. This poor woman is helpless and her dignity, honor, and chastity are in danger. Moreover, she could commit suicide or become a Murtad (apostate). Furthermore, in these circumstances the woman suffers from a lack of Nafaqah (obligatory financial support), clothing, and daily needs. The Shari`ah Committee refers the case to Your Eminence to consider it and explain the ruling, keeping in mind that the Fisq (flagrant violation of Islamic law) of the husband has led the wife to disdain and detest him and to ask for the marriage to be nullified. The question is: Is it permissible in this case to nullify the marriage judicially? If the answer is yes, the Shari`ah Committee will apply it to this and will consult you as regards other similar judicial cases in the future in sha'a Allah (if Allah wills).

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Kindly, substantiate your answer with proofs from the Qur'an and the Sunnah (whatever is reported from the Prophet).

A: It is obligatory to separate this wife and her husband as long as the reality is as the Committee mentioned in its statement. She has an excuse not to continue her life with her husband because of the horrible crime he committed. She has to give him back the Mahr (mandatory gift to a bride from her groom) in return for getting Talaq. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18509

Q 1: what is the Shari`ah ruling concerning a religious woman who follows the teachings of Islam but her husband is a sinner and drinks alcohol? Can she be divorced from him?

A: If he drinks continuously, she is permitted to ask for divorce, in order for her and her children not to be harmed.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20612

I would like to tell Your Eminence that I have been married for twenty-one years. I have six sons and daughters. i am always in dispute with my husband, mainly because he does not regularly perform the five daily prayers; and he misses some prayers. Sometimes, he performs prayer in the Masjid (mosque) and other times he does not perform it either in the Masjid or at home, particularly, the Fajr (Dawn) Prayer, which he rarely performs. However, he always observes the Jumu`ah (Friday) Prayer. In addition, he smokes; I advised him many times and reminded him of the punishment of neglecting prayer, but, he did not respond. I ask your Eminence whether I should stay with him or ask for divorce? How could we urge our children to observe prayer, as they were affected by him and hardly perform prayer? Who is to blame for that: me or their father; as I am a woman and they do not accept my advice except with great trouble? Kindly, advise me, especially that this situation has affected

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my psychological state and I suffer now from some psychological problems.

A: If your husband persists in his nonobservance of prayer, you have to ask for divorce, for he who abandons prayer deliberately commits an act of Kufr (disbelief). The Prophet (peace be upon him) says, ﴾What makes one a Mushrik (one who associates others with Allah in His Divinity or worship) and disbeliever is abandoning prayers.﴿ A Muslim woman is not permitted to live with a Kafir (disbeliever). Allah (Exalted be He) says, ﴾then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴿ The parents are responsible for their children, for the Prophet (may peace be upon him) said, ﴾Command your children to pray when they are seven years old, and beat them for (neglecting) it when they are ten years old; and arrange their beds (to sleep) separately.﴿ May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Khul`

Fatwa no. 4

Q: A man mentioned in his request that he divorced his wife according to the Sunnah (whatever is reported from the Prophet) and now he would like to

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take her back in marriage. He attached a document that was issued from the notary public of Hijaz Al-Qarn with no. 227 on 19/11/1391 A.H., which states: We agree willingly that the husband divorces his wife and her brother renounces his claims as her representative against his sister's husband, such as demanding Nafaqah (obligatory financial support) and the like for his sister and her children. This husband divorced his wife according to the Sunnah for one time as of 8/11/ 1391 A.H.

After studying the Fatwa request and the document, the Committee answered: This is a one time divorce in return for renouncing the claims of the wife's representative - her brother - against her husband to obtain Nafaqah and the like. since it is a divorce for a consideration, therefore it is considered an irrevocable divorce because the husband made the divorce conditional on the consideration. It is also considered Khul` (divorce initiated by a wife for a consideration) because it is a divorce in return for a consideration. Consequently, if this is not the third time of divorce, it is permissible for the husband to take her back in marriage by concluding a new marriage contract and fulfilling its conditions along with obtaining her consent. If it is the third time of divorce, it is unlawful for her to return to him in marriage unless she marries another man.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The second question of Fatwa no. 33

Q 2: he divorced his second wife by means of Khul` (divorce initiated by a wife for a consideration) in return for three thousand Riyals which he received immediately in the same session of divorce. Is it permissible for him to revoke this divorce? Attached is the document of Khul` signed by the witnesses.

Having discussed the query and the two documents, the committee replies as follows: Where the enclosed document signed by two witnesses states that Khul` has been made between you and your wife in return for three thousand Riyals which you received immediately in the same session of agreement, Khul` is effective. Accordingly, you can not revoke the divorce except by concluding a new marriage contract with her consent and conditions. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

(Part No. 19; Page No. 403)

Fatwa no. 103

Q: Around three years ago, my sister, N. M. D., had an argument with her husband, Kh. S. F., that resulted in my sister insisting on asking for a Talaq (divorce pronounced by a husband) from her husband. She offered him her share - one third - of the land that they owned together in return for the Talaq. They both went to the Imam of the Masjid (mosque), Huwayshil ibn Salim Al-Dussary, who wrote the Sunni Talaq paper for her, with the condition that she would give him the land. After a day or two, the woman showed the paper to some literates, but they told her that the paper mentioned nothing about Talaq. So the couple got back together, without a new contract, as they thought that their Talaq was not valid. After a while, they did divorce, and it was confirmed by Al-Nasiby as a single pronouncement of divorce. After another period of time, they were nearly divorced, and we went to Shaykh Al-Sulayman, but he did not confirm it as a Talaq, in fact he said that it was considered nothing. Is she Halal (lawful) to him?

A: If Kh. S. F. told Huwayshil to write a Sunni Talaq paper for him, conditional on his wife giving him the mentioned land, and she agreed to do so, and Talaq took place based on that condition but the husband did not pronounce Talaq three times, it is to be considered both Talaq and Khul' (divorce initiated by a wife for a consideration). In this case, she will become lawful to him after a new contract, new conditions, new Mahr (mandatory gift to a bride from her groom), if she consented to this.

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But, if the husband pronounced the Talaq three times with the condition that she would give him the land and she agreed to this, she will not be lawful to him until after she marries someone else. As for the talaq that happened after the Khul', it is invalid, as it was not pronounced within a valid marriage to break it. However, they will be pardoned for getting back together, due to the suspicion of having combined Talaq and Khul'. Any children that were born during this period will be legally attributed to them both. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 112

Q: i married my cousin, but we separated by means of Khul` (divorce initiated by a wife for a consideration) in return for an agreed-upon sum of money. i waived the money as indicated in the Khul` document. She has not remarried since I granted her divorce. Now it is my desire and hers as well to take her back in marriage with a new Mahr (mandatory gift to a bride from her groom). Please inform me of your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. The Khul` document states that the consideration offered for Khul` has to be paid by the wife's brother after two years from the date of divorce, unless the wife remarries in which case the consideration will have to be paid instantly.

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A rider issued on 16/3/1390 A.H states that the husband waives his right to receive the consideration.

A: First, the divorce granted by the husband to his wife in return for consideration is considered a minor irrevocable divorce (a divorce, after which the man may remarry his irrevocably divorced ex-wife with a new mandatory bride gift and contract), which is not affected by the fact that the husband has waived the consideration. **Second,** it is permissible for the husband to marry his divorcee by concluding a new marriage contract and paying her a new Mahr at her consent provided that he has not divorced her twice before. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 179

All Praise is due to Allah Alone.

The Permanent Committee perused the request submitted to it from the Secretariat General of the Council of Senior Scholars with no. 2/877 on 2/6/1392 A.H with respect to the divorce of a woman. Attached to the request is a letter no. 736 sent by His Eminence, judge of Divorce and Marriage Court, on 1/6/1392 A.H., which includes his demand to peruse

document no. 188 which was issued on 28/3/1392 A.H. with respect to divorcing the mentioned woman. He is asking whether it is permissible for her ex-husband to take her back in marriage or not.

After studying the mentioned document, the Committee found that it states: In the presence of the husband and his wife before His Eminence, the judge of Divorce and Marriage Court, the husband divorced her saying, 'I hereby divorce my wife. She is lawful for other than me and unlawful for me. She has waived her right to Nafaqah (obligatory financial support) to provide for my daughter and what is in her womb in case she is pregnant.' Upon informing the wife of this, she denied that she had waived her right to Nafaqah to provide for her daughter and what may be in her womb in case she is pregnant. His Eminence, the judge, confirmed the divorce.

After examining the document and the attached papers, the Committee answered: Since the husband claimed that divorcing his wife was in return for her acceptance to provide for the daughter and what might be in her womb if she is pregnant while she denied this, the husband's claim is considered an acceptance of his wife's demand for Khul` (divorce initiated by a wife for a consideration) and hence she hereby receives an irrevocable divorce. In Al-Muqni`, Ibn Qudamah said, "If a husband says to his wife, 'I grant you divorce in return for one thousand,' then she denies this or says, 'You grant divorce to other than me,' she receives an irrevocable divorce as the judge bases his decision on what she says and she takes an oath that she is truthful in compensating him." It was written in "Al-Hashiyah": 'she receives an irrevocable divorce,' means 'as a result of the husband's confirmation of what is said.'" Since Khul` is considered an irrevocable divorce, if he has not divorced his

wife for the third time, it is permissible for him to take her back in marriage after concluding a new marriage contract and fulfilling its conditions provided that she gives her consent. He should also pay her a new Mahr (mandatory gift to a bride from her groom). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 365

Q: a woman asked for Khul` (divorce initiated by a wife for a consideration) from her husband and was, accordingly, divorced but now both of them want to return to each other. What is the ruling on that?

A: If the reality is as mentioned; that she asked her husband for Khul` then he divorced her, if it was not a triple divorce (three simultaneous pronouncements of divorce), it is permissible for him to remarry her after concluding a new marriage contract and fulfilling all the conditions and essential elements of marriage. Also, he has to pay her a new Mahr (mandatory gift to a bride from her groom). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 357

Q: A person married a woman and gave her 7000 riyals as her mahr (mandatory gift to a bride from her groom). Later, she did not want to remain as his wife. Therefore, her cousin went to the man and suggested that she would give him back his mahr in return for granting her Talaq (divorce pronounced by a husband). Yet the husband demanded another 3000 riyals and is asking now if this addition is permissible for him.

A: There is no problem, in our opinion, if the husband takes an addition to the Mahr he paid in return for granting his wife Talaq, since it appears from the question that she is the one who is not pleased with him as a husband and is asking for Khul` (divorce initiated by a wife for a consideration). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 991

Q: **A man divorced his wife during a fit of anger when she was pregnant. He divorced her again after she delivered the child. He then revoked the divorce in view of the children's bad condition, as they are living with her and he does not want to separate the mother from her children. Is it permissible for him to revoke her?**

When asking the judge of Wadi Damd regarding their case,

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he said: (`A.M.J) divorced his wife (H.M.S) in return for bringing up their children (A.`A) and (Kh.`A) until they reach the age of puberty or in case their mother gets married. The divorce was issued on 29/11/1393 A.H., document no. 407. Claiming that his wife wanted to return to him, she was brought to the court and was informed with the letter of His Eminence, the Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance. She insisted on refusing to return to him with a new Mahr (mandatory gift to a bride from her groom) and new contract. Her acknowledgment was recorded in the minutes vol. 18, p. 95 in 1394 A.H.

A: The questioner (`A.M.J) divorced his wife (H.M.S) in return for compensation, according to what was mentioned by the judge in document no. 407 in 29/11/1393 A.H. The wife was brought in front of the judge and refused to return to her husband with a new contract and new Mahr. Thus, he cannot revoke her back except with a new Mahr, new contract, and her approval.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1295

Q: a man wanted to travel with his wife but when his father-in-law prevented him, he told him, "Waive the one thousand riyals I owe you and take your daughter." The father-in-law replied, "May allah forgive you!" What are the consequences of this?

A: If the concerned father-in-law intended by saying, "May Allah forgive you!" to waive the one thousand riyals that his son-in-law owed him in return for the latter pronouncing Talaq (divorce pronounced by a husband), this is considered Khul` (divorce initiated by a wife for a consideration). Khul` results in minor irrevocable divorce, which means that a man may remarry his irrevocably divorced ex-wife with a new Mahr (mandatory gift to a bride from her groom) and contract provided that the woman gives her consent and all other Rukns (essential elements) and conditions of marriage are fulfilled. However, this remarriage is only permissible if this Khul` is not the third Talaq. If it is the third Talaq, it is impermissible for him to marry his ex-wife unless she is married first to another man with a Shar`y (Islamically lawful) marriage the purpose thereof is not Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 8990

Q: if a wife dislikes her husband whose character and Din (religion) she does not find fault with, and she pays him back the Mahr (mandatory gift to a bride from her groom) in full; is such a husband to be forced to divorce his wife as she is strongly disinclined to him even though he loves her?

A: If a wife dislikes her husband and fears not being able to keep the limits ordained by Allah, Khul` (divorce initiated by a wife) is thus prescribed and she has to give her husband the Mahr that she had received from him then he has to separate himself from her. Proof for the foregoing is the Hadith of (The wife of Thabit ibn Qays who came to the Prophet (peace be upon him) and said: 'O Messenger of Allah, I do not reproach Thabit ibn Qays in respect of character and Din, but I fear of Kufr (disbelief 'being ungrateful to Allah').' Thereupon the Prophet (peace be upon him) said: 'Will you give him back his garden?' She said: 'Yes.' She thus gave it 'the garden' back to him 'Thabit' and the Prophet ordered him to separate himself from her.) (Related by Al-Bukhari). However, if a dispute arises between the two sides; this is to be referred to the legal judge to be settled.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21355

Q: My wife and I had a son and a girl but a dispute took place between us and resulted in Khul` (divorce initiated by a wife for a consideration). My wife thus repaid me a sum of forty thousand riyals that I took via a legal receipt no. 126 dated 24/06/1418 A. H. Afterwards, my ex-wife mentioned above, along with her Waliy (a legally accountable person acting for a woman seeking marriage) expressed their desire to resume the marriage. Provide me with your Fatwa on this matter. Please tell me what do I have to do for resuming such a marriage? May Allah keep you and reward you with the best.

A: it is permissible to marry your ex-wife with a new Mahr and a new contract if you agree to do so. This is because Khul` is considered a minor irrevocable divorce (a divorce, after which the man may remarry his irrevocably divorced ex-wife with a new mandatory bride gift and contract), if that was not the third divorce. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 19783

Q: We mediated to reconcile between a married couple. The two sides agreed that the wife is to pay a specific sum to obtain Khul` (divorce initiated by a wife for a consideration), as the wife fears not to keep the limits ordained by Allah. They agreed that this sum would be paid when the concerned wife marries another man. Is this permissible? We hope that your Eminence will provide us with your beneficial answer. May Allah safeguard you.

A: There is no impediment for the permissibility of deferring the compensation of Khul' for an appointed time. However, deferring the compensation of Khul` until the wife in question marries another man is not valid for this is not an appointed term. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz